



Concordia Theological Monthly



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*Address all communications to the Editorial Committee in care of
the Managing Editor, Walter R. Roebbs, 801 De Mun Ave.,
St. Louis 5, Mo.*

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Anglican Christology of the Upper Stream From *Lux Mundi* to *Essays Catholic and Critical*

By N. NAGEL *

WHEN a certain theologian was asked what in English theology would most reward study, with twinkling and Teutonic eye he replied, "They don't have any." Now it is true that the issues which have most exercised churchmen in this country do not seem to have been primarily theological. One never ceases to wonder at the thousands of parish priests in the sixteenth century who found no difficulty in making do whatever new or revised prayer book happened to come to them in the post. When divisions came, they were summed up in terms more of polity than of theology.

The temptation to explain it all in terms of some peculiar English temperament must, I think, be resisted; but a persuasive case can be made out for it. Does, for example, an understanding of cricket illuminate what goes on in the Anglican Church? There is found that lack of enthusiasm which some would call indifference, but others a massive common sense.¹ It is all very decent. The dust and heat, the heavy breathing, the jostling and bludgeoning of continental theological controversy, seem in England as of another

* The Reverend Norman Nagel is pastor of Luther-Tyndale Memorial Church, Leighton Crescent, N. W. 5, London, England. He attended the University of Adelaide (B. A.) and Concordia College, Parkside, South Australia. In 1953 he received the degree of Bachelor of Divinity from Concordia Seminary, St. Louis. His service in the parish ministry of the Evangelical Lutheran Church of England began in the same year.

and a barbarous world. The English deference and complaisance have led many to suspect that the value of a decent working arrangement is more highly esteemed than a clear stand for doctrine with an inflexible "Here I stand; I can do no other." The lack of a clear and united statement of doctrine does seem appalling to a Lutheran. There is nothing approaching agreement concerning the doctrine of the Gospel and the administration of the sacraments.

It is really quite baffling. There is the facility for compromise; the ability to contain within its organization extreme divergences; the traditional reluctance to change anything so long as it somehow works, and the attitude that if change must be made, the exterior must at least be preserved; the episcopal, ecclesiastical, and ecumenical concerns; the level-headed refusal to be captivated by the big names and schools that come and go by fashions on the continent; the contact with the multifarious currents of contemporary life; the comprehensiveness; and the highest word that the Church of England would claim for herself, the catholicity. Nobody could call the Church of England a sect. Yet on any point of doctrine it would be impossible to make an assertion beginning with the words "The Church of England teaches." Some dean or bishop would soon make you a liar.

There is nothing under the sun less susceptible of generalization than that admirable, exasperating, and mystifying salmagundi that is gathered together under the name of the Church of England. What shall we say then? It must, I think, be observed that deference does not necessarily prove poverty of conviction. It may grow from a confidence in the virility and hardihood of truth. However perilous we may consider her doctrinal confusion, the fact remains that she continues to play a very significant part in the church catholic. A consideration of her contributions to missions, worship, and learning must give pause before pronouncing her a dead or dying church.

The measure of her strength is the subject of this paper, i.e., her Christology. In order not to get lost amid the confusion of Low, Broad, and High, and in order to make at least some tenable assertions, this paper will attempt to present Anglican Christology as it has developed in the "upper stream."

The exclusion of the Low Church from the discussion is of course regrettable, but there is such disparity as would demand constant juxtaposition, though it is not quite a case of Low is Low and High is High and never the twain do meet. The members of the Low Church, or Evangelicals, as they would prefer to be called, are clearly not in the ascendancy, and their vitality would seem to be diminishing. Their scholars do not dominate the scene. They have largely gone into opposition, and therefore their role has been all too sadly negative. The resort to Caesar to put the ritualists in line was altogether lamentable and betrayed the lack of that kind of strength which is alone serviceable to the Gospel. Nevertheless much of the finest preaching comes from the Evangelicals. Justification by faith does ring through, though not quite matching Lutheran definitions. Among Evangelicals there is no decrying of the Reformation nor that ignorance or misunderstanding of things Lutheran that elsewhere sometimes simply leaves one aghast. In their doctrines of the sacraments and of the church a Lutheran cannot fail to discern impoverishment. Though the Evangelicals may be nearer the Lutheran position — a supposition not altogether easily demonstrable — and while it may be heartening to hear agreement with one's own position, I still suggest that, if choose we must, there is more for our instruction and learning to be found among the High Churchmen, for it is here that Christological discussion has been most keen.

We must go back at least as far as the publication of *Lux Mundi* in 1889. It is, of course, not without its background, but one cannot begin, however much one may covet such spacious scholarship, with Bede at Caius Julius Caesar. *Lux Mundi* comes at the end of the Tractarian movement. Pusey died in 1882.

The work of the Tractarians was in large measure within the church. They looked more backward than about. What they saw as the impoverishments of Protestantism and the corrosions of rationalism they sought to make good by going back to the primitive church, thence to recover orders, sacraments, and creeds for the revitalization of the worship and life of the church. Their attitude toward the Scriptures was conservative. Their Christology was informed by the ecumenical creeds and the Greek Fathers. Its emphasis was on the Incarnation.

The Tractarians declined to come to terms with "science," Darwinism, and Higher Criticism. By these the allegiance of many people was being alienated from the church, and the disgraceful controversies about candles and incense did not serve to draw men back into the fold.

Lux Mundi was the work of men who combined "to succour a distressed faith." They addressed themselves to those whose faith was disturbed by the "established results of science." They saw their task to involve "great changes in the outlying departments of theology, where it is linked on to other sciences, and to necessitate some general restatement of its claim and meaning."² The task of apology was as difficult as it was necessary, but they did tackle it. Immediately the question arises whether, in speaking intelligibly to their contemporaries, what they spoke was the Christ of Scripture. That they won a hearing is clear from the appearance of the twelfth edition within two years.

Attention fastened on the cardinal contribution of Charles Gore, principal of Pusey House, successor to Pusey in the leadership of the High Churchmen and later successively bishop of Worcester, Birmingham, and Oxford. "The Holy Spirit and Inspiration" was the title of his essay. It was the old question, How much can you concede and still retain the essential? "Myth and allegorical picture"³ were admitted into the Old Testament. Nevertheless he stands firm for the New Testament, recognizing that these things, "admitted in the Old Testament, could not without disastrous results to the Christian Creed be admitted in the New."⁴

However, when the Old Testament springs a leak, the water is soon seen seeping into the New. When Gore discusses the appeal to Christ's acceptance of the historicity of the Old Testament, we find a Christology certainly not saturated but obviously already damp. Our Lord's use of the Old Testament is not "an argument against the proposed concessions."⁵ "For example, does His use of Jonah's resurrection as a *type* of His own depend in any real degree upon whether it is historical fact or allegory? It is the essence of a *type* to suggest an idea, as the *antitype* to realize it."⁶ This does not appear immediately relevant to Christology, but in the next paragraph we have the matching Christology.

It is contrary to His whole method to reveal His Godhead by any anticipation of natural knowledge. The Incarnation was a self-emptying of God to reveal Himself under condition of human nature and from the human point of view.⁷

Thus the utterances of Christ about the Old Testament do not seem to be nearly definite or clear enough to allow of our supposing that in this case He is departing from the general method of the Incarnation, by bringing to bear the unveiled omniscience of the Godhead, to anticipate or foreclose a development of natural knowledge.⁸

This kenotic Christology he expounded more fully elsewhere.

(Phil.2:5-7) . . . The Incarnation is the supreme act of self-sacrificing sympathy, by which one whose nature is divine was enabled to enter into human experience. He emptied Himself of divine prerogatives so far as was involved in really becoming man, and growing, feeling, thinking and suffering as man.⁹

In view of what developed later Gore's kenoticism appears most cautious.¹⁰ To Liddon, Pusey's brother by conviction, *Lux Mundi* caused such grief as is said to have killed him. In turn, Gore was saddened by the developments to which *Lux Mundi* gave rise. He protested his orthodoxy. He was stubborn against any "symbolic" interpretation which denied the historical facts of the Apostles' Creed, just as he had been stubborn, if not consistent, in his drawing the line at the New Testament. He had said *A*, but that was as far as he was willing to go. When others went on to *C*, *D*, and *Z*, Gore was left behind, no longer the leader of the High Church party. Long before his death in 1932 Gore was already engaged in bailing out the rising water that he had helped to let into the boat.

However, to the present day no Christological discussion in England is complete without reference to Gore. The problems which he raised were not new, but he gave them modern expression. Even when he disclaimed any answer, his statement of the problems has been much alive in subsequent discussion. This is particularly true of the psychological problems of the Incarnation. He saw the difficulties¹¹ but concluded, "We have not the knowledge of the inner life of Jesus which would make an answer possible."¹² Such humility was seldom exceeded by his successors.

Let us take leave of *Lux Mundi* with a glance at the essay on the Atonement by the Rev. and Hon. Arthur Lyttleton. From this it is possible to discern from which direction the wind is freshening. There are some superb passages on the vicarious expiation and propitiation achieved on the cross. His complaint that the understanding of the Atonement has been damaged by its isolation and one-sided emphasis is a signpost for all subsequent Christological discussion in England. The point is of course not new, but henceforward it becomes the standard point of departure.

Lyttleton does indeed enrich the understanding of the Atonement by showing its relation to the Incarnation.

How was it a sacrifice for us? It was, we can see, a perfect offering acceptable to God: but how has it availed "for us men"? The mind shrinks from a purely external Atonement, and part of the imperfection of the Mosaic sacrifices consisted in the merely artificial relation between the offender and the victim. In the perfect sacrifice this relation must be real; and we are thus led to the truth, so often overlooked, but impressed on every page of the New Testament, that He who died for our sins was our true representative in that He was truly man. Without for the present going into the more mystical doctrine of Christ as the second Adam, the spiritual head of our race, what is here emphasized is the reality and perfection of His human nature, which gave Him the right to offer a representative sacrifice.¹³

By the Incarnation we are taken up into Him, and therefore the acts that in His human nature He performed are our acts, by virtue of that union which is described by Him as the union of a vine and its branches, by St. Paul as that of the head with the members of a body.¹⁴

The Scriptural loyalty and the devotional and vital power of this doctrine cannot be said to be inferior to the forensic imputation of the active obedience. Its fruitful implications for the doctrine of the church are not far to seek. Lyttleton's understanding of the Atonement is further enriched by his clear perception of its relation to the Resurrection and Ascension, though in the interest of sanctification he synergizes faith.

Lyttleton's regret over the isolation of the Atonement bears fruit in the enrichment of its understanding. Subsequent expressions of similar regret have tended to issue in its impoverishment and its

reduction to almost an appendage illustrative of some consequence of the Incarnation. Attention has been much directed toward "the more mystical doctrine of Christ as the second Adam, the spiritual head of our race." Since *Lux Mundi* Christology has ranged far from *sola cruce*, and only quite recently are attempts again being made to see the Atonement as the crux.

Before we can come back, however, we must wander a little farther. With a touch of our cap to *natura nihil facit per saltum*, we come to *Foundations* published in 1912. Of the seven contributors five became bishops. Among the notable names are those of Temple, Rawlinson, Streeter, and Moberly. While *Foundations* is not epochal as *Lux Mundi* was, it shows the course covered since the departure of that work. The purpose is here also apologetic as the subtitle, "A Statement of Christian Belief in Terms of Modern Thought," clearly discloses.

Modern thought was taken to be inductive, psychological, and evolutionary. Inductively Dr. Temple writes:

The fact is that most of us are not able to attribute any such meaning to the word "*Divine*" as will enable us to use that word of Christ, unless we have first seen God in Christ Himself. To ask whether Christ is Divine is to suggest that Christ is an enigma while Deity is a simple and familiar conception. But the truth is the exact opposite of this. We know, if we will open our eyes and look, the life and character of Christ; but of God we have no clear vision.¹⁵

Dr. Luther concurs: *incipit ibi ubi incepit; in utero matris factus homo . . .* and adds immediately *prohibe sensum speculationis*,¹⁶ a sentiment not very Greek,¹⁷ nor very Anglican, but certainly a sentiment which would lead him to have some misgivings about the virtue of the lady who on the next page takes the center of the stage. "It [science/modern thought] assumes that reality is rational, that the principle of Reason governs it. But still it is possible to ask, what is the character of this principle of Reason?"¹⁸ The character of this principle of reason is disclosed in the character of Jesus. Further, the character of Jesus is the character of God.¹⁹ But not incidentally of Jehovah; the Old Testament never fails to be a frightful nuisance to platonizing theologians. "The only tenable explanation of the world is the doctrine that it

proceeds from and expresses the Reason and Will of an Absolute Being."²⁰ This certainly sounds rather less inductive, but he does proceed to build his case for the divinity of Christ on the effect which He produces in men.²¹ The results men recognize in themselves as produced by Christ are the measure of His divinity. This is surely inductive enough and psychological, too. It is with psychological terms also that Temple attempts a sweeping refurbishing of Christology. Chalcedon is quite hopeless: "a confession of the bankruptcy of Greek Patristic Theology,"²² "a breakdown of theology."²³ True, "any attempt to state in terms of ordinary thought the whole meaning of the Divinity of Christ must be inadequate."²⁴ However, "the first two decades of the century was a time when psychology was looked upon as a key to unlock every problem."²⁵ Psychology was modern thought, and already Temple's father had indicated the way in 1857. "Our theology has been cast in a scholastic mould, i. e., all based on Logic. We are in need of and we are being gradually forced into a theology based on psychology. This transition, I fear, will not be without much pain; but nothing can prevent it."²⁶

The pain caused by the discussion of the knowledge and the manner of the sinlessness of Christ prompted by *Lux Mundi* was slight in comparison with the outrage of the scrutiny to which the mind of Jesus was subjected, though, thank God, the mind which they scrutinized was not so much His as the one with which they furnished Him — "the reflection of a Liberal Protestant face, seen at the bottom of a deep well."²⁷ However, our interest here is not with radical liberalism. "Its [the psychological manner] first English exponents, like the exponents of the kenotic theory, were not men who desired to part company with the traditional faith of the church but men who desired to put that same faith on newly adjusted and unshakable foundations."²⁸ Weston is representative of this endeavor.²⁹ Yet all the talk of consciousness did not so much solve as multiply the difficulties. With a brave stroke Temple would show the way and even correct the patron saint of the psychologizers. "Let us take first the Divinity of Christ and try to interpret it not in terms of substance but of Spirit — that is of Will. This will not be a repetition of Paul of Samosata, because we shall not distinguish between Will and

Substance. For, after all, Will is the only Substance there is in a man."³⁰ Christ is Divine in this that the content of His will, i. e., His purpose, is the same as the content of the Father's will.³¹ Yet God revealed in Christ is less than the whole of God.³² Yet again God can find expression through man because in God there has always been a humanity. Christ is the expression of this divine humanity. And this quite unblushing Platonic idea is, we are told, what St. John really meant with the *Logos*.³³ Indeed, very little escapes being brought into captivity to the Academy.

Redemption is by Christ only—that is, by the Spirit of Christ. Christ is Divine, and therefore His Spirit is the Spirit of the Universe. His Spirit of service (which is only perfect in love) is the spirit of all life. . . . Many may be brought to a high degree of excellence without coming personally under the direct influence of the historic Christ. But in Him alone the Divine Spirit of service to the point of sacrifice and sacrifice to the point of death is fully manifest. Others have the Divine Spirit in their degree; He alone is altogether God. When all else fails, the Cross must at last prevail.³⁴

The evolutionary orientation is psychologically expounded by Streeter, the least conservative of the contributors. The consciousness of Jesus is psychologically explicable in terms of the Hebrew Prophets.³⁵ His first intimation of Messiahship was at his Baptism. His temptation "may be a reminiscence of something He told the disciples, insensibly cast by them in the retelling into more pictorial form. It is even possible that the effects of a long hunger combined with the nervous reaction of the stirring experience of His Call actually caused His inner conflict to become visualized in the form related. In any case its psychological appropriateness to the situation is undeniable."³⁶ Surely an alarming *principium cognoscendi*. Here Prestige's observation would certainly appear to be apposite. "Psychology, in ancient times at least, was ever the parent of heresy."³⁷

W. H. Moberly propounds the vicarious penitence notion of the Atonement that his father had devised, and with as little telling effect. He finds the Atonement fallen into disfavor, and understandably so. "For, so far as he [the average man/modern thought] can understand the doctrine at all, it seems to him actively immoral. Jesus saved men, it seems to teach, from the penalties of

sin — in fact, from hell — by undergoing those penalties in their place. But such a transaction seems doubly immoral."³⁸ The strength of the modern mind is to demand of any doctrine "What is its cash value in terms of moral experience?"³⁹ This is surely going with him twain.

However, there must be something to this Atonement. "It does not follow that the belief on which our fathers laid so much stress must disappear,"⁴⁰ and the inductive study of religions finds something similar to the Christian conception of the Atonement at the heart of all religions. Moberly is at pains to set out the liberal position on the left hand and the conservative on the right and then to give us the best of both worlds. The result is a thinly veiled liberalism that it is difficult any longer to take altogether seriously. He adduces three reasons why Christ died. Martyrdom has always power. It was an example of vicarious penitence. It perfected the human character of Jesus.⁴¹ "The death is regarded, from this point of view, only as the crown of a life: it is still the will of the Saviour, not His suffering, which is regarded as directly efficacious. And yet, is it quite satisfactory to assure ourselves, 'Jesus lived for me,' when the whole language of Christianity makes at once for the turning-point, and says, 'Jesus died for me?'"⁴² This is from R. A. Knox, whose *Some Loose Stones* not only provides a scintillating examination of *Foundations*, but is also representative of an alternative method that is constantly gaining wider adherence in the upper Church of England. Knox had been closely associated with the authors of *Foundations*. He had regularly shared Friday's SEXTS, lunch, and Nones with them, but the theology of *Foundations* he did not share. To the two basic questions whether it is still the Christian belief that is being expressed and whether the terms of the apology are apposite and modern, Knox returns a double negative. The most lethal of his observations, and a good case can be made to support it, is that the modern thought to which the authors of *Foundations* addressed themselves was unfortunately several decades antique. "In a word, our objection is, not that Jones is unreal, or unimportant, or unrepresentative, but that he is sixty."⁴³ And what is behind the "restatement" he fails to recognize as the historic faith. "Words like 'static,' 'corporate,' 'inclusive,' 'experience,' above all,

'restatement' recur continually, jarring upon the ear with the strangeness of a partially understood dialectic, hypnotizing rather than enlightening us. . . . It is hopelessly discontinuous with the tendencies of historic Christianity."⁴⁴ While applauding much that Knox points out with such penetrating and saline simplicity,⁴⁵ one cannot avoid the question whether the Lyceum is the only alternative to the Academy. Knox is utterly deductive.

God is All-Wise, All-Powerful, All-Good: Jesus was God; therefore Jesus was All-Wise, All-Powerful, and All-Good.⁴⁶

If, as Mr. Temple seems to suggest, we are to look entirely to the character of Jesus for our conception of the Divine, we shall seem to be arguing in something of a circle. To say that Jesus was Divine will be merely to say that Jesus was Jesus-like. I know that there are certain qualities which I expect to find in God; and if there is to be any meaning in the term at all, I must also believe that certain of these qualities are essential to, constitutive of, the character of God.⁴⁷

Such a method does admittedly provide you with a pretty tidy Christology, but it also involves you in some rather fettering considerations of authority and is no kin to the *evangelischer Ansatz*.⁴⁸

Knox had not yet made his submission to Rome, and his method is representative of the growing number of Anglo-Catholics whose feet, unlike his, have not followed their eyes. They would not regard kindly the inclusion of *Foundations* in a discussion of the "upper stream," but the term is deliberately imprecise, the work exemplifies a significant progression, and, although we have admittedly swung wide, it is perhaps not far from the truth to suggest that *Foundations* does represent a development of what was conceived in *Lux Mundi*; children are sometimes a shock to their mothers.⁴⁹

Apology by concession and the kenoticizing and psychologizing of Christ brought diminishing returns, and this was a fact which World War I did not fail to underline. Again a distressed faith called for succor.

Foundations was in 1912; *Some Loose Stones*, 1913. The war pressed the question "What can be said?" rather more urgently than the question "What can be conceded?" Apology came to see that it must treat from strength rather than by appeasement. From

the concessions of *Foundations* there was a return to a more conservative Christology. The kenotic and psychological Christ was not persuasive with men who no longer cherished high trust in man's Christly potential. Knox's diagnosis was sounder than that of *Foundations*, and the method he represented provided a more solid statement of Christ and gained many observants. If *Foundations* witnessed the surrender of dogmatics to apology, the postwar movement has been in the opposite direction. Not all the way of course; that would not be quite English. The pretty general compromise effected between the results of "modern thought" and the need for a constant and solid statement of Christ is clearly illustrated both in the title and the contents of *Essays Catholic and Critical* of 1926. In the Preface E. G. Selwyn writes:

Among precursors in the same field, the essayists owe pre-eminent acknowledgment to the authors of *Lux Mundi*, a book which exercised upon many of them a formative influence and still has a living message. But by two forces especially, both of them operating with great intensity, theology has been constrained both to lengthen its cords and to strengthen its stakes during the generation which has elapsed since that work was first published. On the one hand many thoughtful men have been led by the spectacle of a disordered and impoverished Christendom to renewed interest in the expressions of it which are seen in Catholic unity and authority. . . . On the other hand, the critical movement, which was already in *Lux Mundi* allowed to effect a significant lodgment in the citadel of faith, has continued with unabated vigour to analyse and bring to light the origins and foundations of the Gospel. As the title of this volume implies, it is the writers' belief that these movements can and must be brought into synthesis.⁵⁰

How representative this synthesis is can be seen by comparison with the report of the Archbishops' Commission of Christian Doctrine,⁵¹ though the both shoulders on which this report sought to carry water were rather more disparate. "Liberal Catholicism" is how one of the contributors describes the position of *Essays Catholic and Critical*.⁵² Its position of compromise represents, by and large, the bulk of the "upper stream" to the present day. On the fringes are the arrant liberals and those who lack only the formal acknowl-

edgment of the Pope to make them quite Roman. The periodic jolts these receive from the Vatican do not seem to impede their expansion. Without venturing too far upon the hazard of contemporary assessment, we are perhaps not too far from the truth when we say that since *Essays Catholic and Critical* the position we have seen represented by Knox has been increasingly adopted.

From *Essays Catholic and Critical* we see that Chalcedon is in again, and with a good working majority. J. K. Mozley calls it "a bulwark against restatements which involve an alteration not only in the form but also in the substance of the doctrine."⁵³

If criticism has at times its conventions which are obstacles to a clear understanding of the way in which progress may best be made, that is also true of theology. In the doctrine of Christ's Person the disparagement of the formula of the Two Natures has become in some circles almost a convention. It is one from which we have gained very little.⁵⁴

There is much in the clear statement of the doctrine of the person of Christ to gladden the heart of an orthodox theologian. This unfortunately cannot be said of the doctrine of the work of Christ, and, after all, the test of any Christology is the cross.⁵⁵ The essay on the Atonement is not equal to that on the Incarnation. There is that same, and what must unfortunately be called typical,⁵⁶ free and easy attitude toward "formulas" or "theories" of the Atonement. Not that by this observation one would suggest a single "formula" as regulative to the exclusion of others, but rather to suggest that the center of Anglican interest is not in the Atonement, that the "formulas" that are favored win their place by their amenability to a certain doctrine of the Incarnation, and that this use of these favored "formulas" does, in fact, exclude other and uncongenial "formulas" of the Atonement. St. Paul is the *bete noire*.

K. E. Kirk begins his essay on the Atonement with a clever illustration of a point Knox had made.

He died that we might be forgiven,
He died to make us good,
That we might go at length to heaven,
Saved by His precious blood.

This he parodies to liberal taste.

He *lived* that we might be forgiven,
 He *lived* to make us good,
 That we might go at length to heaven,
 Saved by His precious *love*.⁵⁷

The promise of this beginning is unfulfilled, for soon we come upon the appalling statement: "Whatever other benefits may have been secured for us by this mystery which we call the Atonement, one benefit was not secured, offered or intended—that man should be saved without any contributory effort of his own will towards good."⁵⁸ There goes *sola gratia*, and in its place the contumacious assertion of the necessary action of man in the very heart of soteriology. "The fulfilment of God's purposes depends even more upon man being reconciled to God than upon God being reconciled to man."⁵⁹ And so to the *brennender Punkt* of *satisfactio vicaria*.

It can hardly be denied that St. Paul perpetuated, in Christianity, a Jewish idea singularly difficult for the Gospel to assimilate with other elements as fully, or more fully, integral to itself—the idea of the "wrath of God" from which man has to find "justification"; and that he adds to it a conception which to many appears equally infelicitous—the conception, namely, that this wrath could be evaded, by the unrighteous, on the basis not so much of a conversion to righteousness as on that of the appropriation of justification—a righteousness not of obvious fact but of apparent legal fiction—from another source.⁶⁰

God may not be angry,⁶¹ and in place of "God's holiness" we have the anemic "natural fitness."⁶²

The Gospel is not full strength because the Law is not full strength. The cry goes up for the right distinction between Law and Gospel, between justification and sanctification. Yet it is precisely these that the Anglo-Catholics explicitly reject.⁶³ Why?

Is the muddle of soteriology a matter of authority? The canon of catholicity: "There is no 'catholic' doctrine of the Atonement in the sense in which, for example, there is a 'catholic' doctrine of the Incarnation. . . . But the main stream of Christian thought has carried along with it certain definite phrases as applicable to the Atonement, and it is with reference to these that we may test

what has been written above." ⁶⁴ One such, it must be admitted, is *substitutionary*.

That it can be called *substitutionary* is not, on the theory we have stated, very apparent; but we have frankly to recognize that, while the New Testament constantly speaks of Christ suffering "on our behalf," it very rarely indeed uses language suggesting that he suffered "in our stead"; and it may reasonably be supposed that such language crept into Christianity through an interpretation of Isaiah 53 which neither the author nor, for example, his Septuagint translators would for a moment have endorsed, or from a similar vulgarisation of the ritual of the Day of Atonement. ⁶⁵

The canon of Scripture: St. Paul is taken as saying: "Justification is far from being salvation; it is just that acknowledgment of past offenses without which salvation is impossible, but which does not in itself guarantee salvation." ⁶⁶ Little wonder really, for "the claim that the Bible alone is the final and sufficient guide for Christian belief and morality was entirely untenable." ⁶⁷ There goes *sola Scriptura*, and in its place an authority that rests "upon the broad basis of continuous verification in reason and experience." ⁶⁸

We are approaching the spot where "the dog lies buried." Nothing is more repugnant to reason than the *satisfactio vicaria*. "It is the term to which critics of the Doctrine of the Atonement most commonly take exception." ⁶⁹ "It is a theory inherently immoral." ⁷⁰ "It jars most sharply upon many twentieth-century minds." ⁷¹ Origen, then, is quite modern in discerning that "to know Christ Crucified is the knowledge of babes." ⁷²

When the doctrine of the person of Christ is so rich and the doctrine of the work of Christ so poor, one must go beyond the factors which give rise to either to those which can be seen to give rise to both. If it is catholicity and Scripture that give so splendid a doctrine of the person of Christ, why have they failed to do so in the doctrine of the work of Christ? Are they, then, not decisive? The alternative is the question in reverse, i. e., whether the factors which give rise to the doctrine of the work of Christ are capable of producing the doctrine of the person of Christ? *Satisfactio vicaria* is displaced because of its recalcitrancy to reason,

or let us rather say philosophy as suggestive of the magisterial use of reason. The doctrine of the work of Christ is clearly conditioned by philosophical considerations. The cross is death to philosophy, but philosophy can somehow contrive to come to terms with the Incarnation.⁷³ The factor by which both the doctrine of the person and of the work of Christ are, then, Anglicanly explicable is philosophy.

The basic philosophical orientation betrays itself in the role the *Logos* has persistently played.⁷⁴ It is perhaps not unfair here to quote some words of Mackintosh on the Apologists. "Here 'Logos' comes on the scene with a settled independent meaning of its own; it stands for the vast diffused world-reason; its antecedents are metaphysical, not historical; and from the outset it is capable of being analysed and explicated quite apart from the Jesus of the Gospels. In this case cosmology, not soteriology, gives tone to the discussion."⁷⁵ A *Logos*-incarnation theology can be made to do such service as renders the cross, strictly speaking, unnecessary and finally the First Article suffices. The *Christus pro nobis* does not fit, and Christology becomes medicinal; redemption is not *satisfactio vicaria* but the creation of a new human nature.⁷⁶

The basic philosophical orientation is betrayed by the ontological categories that Mascall so learnedly and Aristotelianly propounds. He dispenses most efficiently with the psychologizers, but to accuse them of a *metabasis eis allo genos* is to assume that one has established the proper genus, and the Incarnation is, to be sure, *sui generis*.⁷⁷ Mascall himself rejects reason as the arbiter. A theologian is to be "a mouth through which the consciousness of the Mystical Body can find expression."⁷⁸ This would be more compelling if it were not so closely contiguous with his mysticism. The ontological categories lead him to find the central principle of Christian theology in "the permanence of Christ's manhood."⁷⁹

The basic philosophical orientation is betrayed in the doctrine of God. We have seen how God is not permitted to be angry. One hears a good deal of His impassibility.⁸⁰ The consistently felt necessity to resolve all in a final unity in God not only is a suspiciously philosophical impulse, but also is quite inimical to the full paradox of Law and Gospel, sin and grace. Even though one

may have some malicious pleasure in seeing the blow fall, it is probably such a philosophical impulse which provokes Canon Balmforth to decry "that plaguey 'either-or' delusion."⁸¹

In the interest of cohesive conclusion I have doubtless gone too far. Any coherent explanation of things highly Anglican is *prima facie* untenable, and there are great quantities of *glückliche Inkonsequenz* in the Church of England. Most regrettable in a study of this sort is that one is more apt to take warning from aberrations rather than instruction from positive achievements. The most important warning is probably the jeopardy of an atonement subservient to the Incarnation, instead of an atonement that finds the guarantee of its efficacy in the Incarnation. Of instruction there is so much. One who has had more than the normal quota of semester hours in our seminaries and yet never found a professor who took in hand to expound the Athanasian Creed, naturally finds the Anglican pasturage rich in the patristic field. They have catholicly not lost the Fathers. A catalog is here not in place, but one instruction calls for relevant mention. If it be true that in Anglicanism the Second Article has suffered to the benefit of the first, it is perhaps also true that the Lutheran attitude to this world and our work in it has lacked that enrichment from the implications of the Incarnation which we might well learn from our brothers of the Anglican communion.⁸²

If, however, the suggested diagnosis is not altogether misleading, it may begin to indicate something of the upper Anglican temper and Christology. There does persist that basic philosophical orientation which even the access of Biblical studies and more positive assertion of dogma⁸³ have not overcome. With no *Schriftprinzip* all the insistence on catholicity, tradition, and the mind and mouth of the Mystical Body gives still an uncertain sound. The question of method cannot be overlooked. Ultimately, of course, it is simply the question "Who is Jesus?" and that we must allow Him to answer, and no other answer is given us from Him than that of the Scriptures. *Tolle Christum e Scripturis, quid amplius in illis invenies?*⁸⁴

One final consideration: If we rejoice in the Anglican affirmation of Chalcedon, we must also face the question, "Can that be an adequate doctrine of the person of Christ which permits such an

inadequate doctrine of the work of Christ?"⁸⁵ The goal of the theologian would seem to be such a doctrine of the person of Christ as would permit of no despoiling of the doctrine of the work of Christ, and *vice versa*.⁸⁶ And great Chalcedon also must be weighed in this balance.⁸⁷ The goal of the theologian would also seem to be such a doctrine of the person and work of Christ as would not leave one to be tossed about by sundry winds of authority. We have seen how the crack in the Cornerstone did not start there but in some remote Old Testament part of the building. Can it be adequate therefore to patch up the crack in the Cornerstone, to put up the props of tradition and reason, and leave the rest of the crack still agape?

London, England

NOTES

1. Cf. Esme Winfield-Stratford, *The History of British Civilization* (London: Routledge, 1945), p. 51. There is also G. J. Renier's amusing book *The English: Are They Human?* (London: Williams and Norgate, 1931). Cf. particularly pp. 121—139.
2. *Lux Mundi*, ed. Charles Gore (London: John Murray, 1904; 15th ed.), Pref. to 1st ed., p. viii.
3. *Ibid.*, p. 262.
4. *Ibid.*, p. 260.
5. *Ibid.*, p. 263.
6. *Ibid.*, p. 264.
7. *Ibid.*
8. *Ibid.*, p. 265.
9. Charles Gore, *Belief in Christ* (London: John Murray, 1922), p. 225.
10. Gore's Christology exercised great influence through its expression in R. L. Ottley's *The Doctrine of the Incarnation* (London: Methuen, 1896).
11. Gore, *Dissertations on Subjects Connected with the Incarnation* (London: John Murray, 1896; 2d ed.), p. 206.
12. Gore, *Belief in Christ*, p. 226.
13. Arthur Lyttleton in *Lux Mundi*, p. 216.
14. *Ibid.*, p. 222.
15. William Temple in *Foundations*, ed. B. H. Streeter (London: Macmillan and Co., 1914), p. 214.
16. W. A., XI, No. 1, p. 76. See also W. A., XXV, 107: *Deus enim omnibus incomprehensibilis est, in sola autem carne Christi est comprehensibilis*.
17. "To Western Theology the Incarnation was always a fact, whereas to the Greeks it was also a philosophy." William Temple, p. 231.
18. *Ibid.*, p. 215.
19. *Ibid.*, p. 218.
20. *Ibid.*, p. 217; cf. W. A., XVIII, 719.
21. *Ibid.*, p. 216.
22. *Ibid.*, p. 230.
23. *Ibid.*, p. 231.
24. *Ibid.*, p. 252.
25. J. S. Lawton, *Conflict in Christology* (London: S. P. C. K., 1947), p. 314.

26. William Temple, p. 226. Frederick Temple was Archbishop of Canterbury 1896—1902, and in 1860 had contributed one of the less disturbing essays to *Essays and Reviews*.
27. George Tyrell, *Christianity at the Crossroads*, p. 44, quoted by D. M. Baillie in *God Was in Christ* (New York: Scribner's, 1948), p. 40.
28. J. S. Lawton, p. 166.
29. F. Weston, *The One Christ* (London: Mowbray, 1907). Cf. E. L. Mascall, *Christ, the Christian and the Church* (London: Longmans, Green and Co., 1946), pp. 28 ff.
30. William Temple, p. 247. Cf. his *Christus Veritas* (London: Macmillan, 1924), p. 150.
31. *Foundations*, p. 248. Lawton comments on Temple's preference for the distinction between the form and content of a will rather than the distinction between substance and hypostasis: "Naturally, it is not a sufficient criticism of the writer to point out that he has based his reconstruction upon an intellectual refinement similar to that which it is intended to replace; it is, however, relevant to point out that the union of God and man thus conceived is at least as closely dependent upon the maintenance of an idealistic philosophy as was ever the Patristic theology linked up with realism." Lawton, p. 318.
32. William Temple in *Foundations*, p. 251.
33. *Ibid.*, p. 251, Note 1.
34. *Ibid.*, p. 256.
35. Streeter in *Foundations*, p. 94.
36. *Ibid.*, p. 100.
37. Quoted by Mascall, *op. cit.*, p. 42.
38. *Foundations*, p. 270. This is rather stronger than Lyttleton allowed himself in *Lux Mundi*, q. v., p. 227. Here the pangs of death perform their cleansing function, and by the pilfered *satisfactio vicaria* the door of purgatory is also left ajar. Cf. C. S. Lewis, *Beyond Personality* (London: Bles, 1944), p. 45.
39. *Foundations*, p. 270.
40. *Ibid.*, p. 271.
41. *Ibid.*, pp. 306 ff.
42. R. A. Knox, *Some Loose Stones* (London: Longmans, Green, 1913), pp. 172 f.
43. *Ibid.*, p. 11.
44. *Ibid.*, p. ix.
45. In the smoke-filled contemporary dialectic and abstruse humbug a keen gust of Knoxian clarity is most bracing. "Orthodox theology is not easily intelligible, for on the face of it it passes man's understanding. But however difficult it may be to *fathom*, it can be *stated* on a half-sheet of note-paper." (*Ibid.*, p. 15.) Luther seems somewhere to have said something rather similar. Knox further observes: "The ordinary doctrine of the Atonement is a thing you can carry in your head. But if you adopt Mr. Moberly's view of the Atonement, you would have to read the chapter over at the beginning of each Holy Week, to remember what it was all about. If we are to have a shop-window theology, a theology which we are to present to the waverer for acceptance, it is before all things necessary that it should be lucid." (*Ibid.*, pp. 14 f.) However unecumenical it may appear, it can scarcely be denied that the use of wit in the Roman apologetic and polemic, notably in Chesterton and Knox, has been more trenchant than the efforts of those who, when confronted with nonsense, have dignified it with recondite and sober disquisitions. Cf. Knox's *Essays in Satire* (London:

Sheed and Ward, 1928) for "Absolute and a Bit of Hell," a parody on "Absolom and Achitophel," composed upon the publication of *Foundations*. Of which a sample:

They were content Mark, Matthew, Luke, and John
Should bless the old-fashioned beds they lay upon;
But we, for ev'ry one of theirs, have two,
And trust the watchfulness of blessed Q.

46. R. A. Knox, *SLS*, p. 87.

47. *Ibid.*, p. 97. At the bottom of this page we find the canny note:

Aristotelianism is doubtless out of date, but it is impossible, even for the modern mind, not to have some sympathy with the undergraduate who, when asked in his Viva Voce what Aristotle would have said if he had met a cow with five legs, replied, "He wouldn't have been such a—fool as to call it a cow."

48. Werner Elert, *Morphologie des Luthertums* (Munich: C. H. Beck, 1931), *passim*.

49. R. A. Knox, *SLS*, p. 36: "It is even whispered that the survivors of the *Lux Mundi* school have seen cause for searchings of heart in connection with *Foundations*."

50. E. G. Selwyn, ed., *Essays Catholic and Critical* (London: S. P. C. K., 1926), p. v.

51. *Doctrine in the Church of England*; the report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922 (London: S. P. C. K., 1938).

52. J. K. Mozley, *Some Tendencies in British Theology* (London: S. P. C. K., 1952), p. 73.

53. *Essays Catholic and Critical*, p. 194. On the other hand Lawton points out that the restaters could also preserve the form. "It is possible to employ traditional language on a lavish scale without any apparent indication that the underlying meaning has vanished" (p. 321).

54. *Ibid.*, p. 190. H. R. Mackintosh, whose *The Doctrine of the Person of Jesus Christ* (Edinburgh: T. & T. Clark, 1912) is a popular textbook in Anglican theological colleges, is the most influential culprit here. Cf. Elert, pp. 195 ff., also his "Fragen um Chalkedon," *Evangelisch-Lutherische Kirchenzeitung, Festschrift aus Anlass der Vollversammlung des Lutherischen Weltbundes*, 1952, p. 232: "Inkarnation ist ein Vorgang. Die Formel von Chalkedon dagegen definiert einen Zustand. Während zum Beispiel das Apostolikum über Christus in dramatischen Kategorien (natus, passus, descendit, ascendit, venturus, etc.) redet, sind die christologischen Aussagen dieser späteren Bekenntnisse durch die Bevorzugung von Seinskategorien (Physis, Usia, Hypostasis, Prosopon, etc.) gekennzeichnet, die zusammen auch ein metaphysisches Denkgefüge bilden." Mozley, however, maintains, and not unconvincingly, that Chalcedon "does not appear to me to commit the Church to anything that can properly be called a metaphysic or a psychology." *op. cit.*, p. 142.

55. Cf. P. Althaus, *Die Christliche Wahrheit* (Gütersloh: Bertelsmann, 1949), II, 228.

56. Cf. Lyttleton in *Lux Mundi*, p. 201; Moberly in *Foundations*, p. 270; C. S. Lewis (see fn. 38 above), p. 31. One's youthful adulation of the work of Mr. Lewis tends to diminish with the perception of the lineaments of the theology into which he fits so conformably.

57. K. E. Kirk in *Essays Catholic and Critical*, pp. 249 f.

58. *Ibid.*, p. 254.

59. *Ibid.*, p. 273.

60. *Ibid.*, p. 271.

61. *Ibid.*, p. 278.
62. *Ibid.*, p. 264.
63. Cf. E. S. Abbott and others, *Catholicity* (London: Dacre, 1947), p. 25. "The first of the two radical errors of Luther is, then, the dissociation of Justification from the doctrine of Creation: the second is that of Justification from Sanctification." Cf. also *Essays Catholic and Critical*, p. 254.
64. *Essays Catholic and Critical*, p. 270.
65. *Ibid.* Men who are ridiculed for some of their harmonizing defences of Verbal Inspiration might well be instructed by such ingenuity. *Lux Mundi* had similarly been embarrassed by this intractable piece of Catholic tradition "... as if the Atonement consisted in the propitiation of the wrathful God by the substituted punishment of the innocent for the guilty. It will be seen that while this statement seems to represent the Catholic doctrine, in reality, it introduces a most vital difference." (Page 226.)
66. K. E. Kirk, in *Essays Catholic and Critical*, p. 272.
67. W. L. Knox, in *Essays Catholic and Critical*, p. 99.
68. A. E. J. Rawlinson, p. 95. Cf. R. C. Moberly in *Lux Mundi*, pp. 165 ff.; Gore in the Preface of *Belief in God* (London: John Murray, 1921); and R. Brook, in *Foundations*, p. 59: "The ultimate appeal for each is to his own experience." R. A. Knox, p. 59: "The two headlights of Scripture and Tradition." *Doctrine in the Church of England*, p. 32. Mascall, a waxing Anglo-Catholic of large learning and growing influence, refuses (p. 82) to allow the meaning of *dikaioo* to make the world too small for himself and his views on imputation rather than imputation. He understandably finds an ally in Aulen and his *Christus Victor*, but not of course in Nygren and *Agape and Eros*. Then follows that tiresome invocation of the mystics that one finds Lutheranism hardest to bear. Nobody knows what they mean but they themselves, and that only while they are up. 1 Cor. 14:9! A soteriology that is consonant with such an unknown tongue is to say the least suspect. Cf. A. Köberle, *The Quest for Holiness* (Minneapolis: Augsburg, 1938), pp. 7 ff. and 51; and H. Sasse, *Here We Stand* (Minneapolis: Augsburg, 1946), p. 45.
69. Kirk, p. 277.
70. *Ibid.*
71. Mascall (see fn. 29 above), p. 88.
72. Quoted by Mackintosh (see fn. 54 above), p. 168. Cf. T. S. Eliot, *Selected Essays of T. S. Eliot* (New York: Harcourt, Brace, and Co., 1950), p. 365.
73. Vide supra, fn. 17; fn. 75 infra.
74. Cf. Mozley, op. cit., p. 31: "That in Jesus the divine Logos was incarnate has always been the most firmly held conviction of the English theologian." On the other hand Elert declares that a doctrine of the *Logos* is for Lutherans peripheral. *Morphologie* I, 200. Similarly, R. Rainy, *The Ancient Catholic Church* (Edinburgh: T. & T. Clark, 1902), p. 203: "The Church has framed all her great creeds without employing it."
75. Mackintosh (see fn. 54 above), p. 143.
76. Mascall, p. 3. A. G. Hebert, *The Form of the Church* (London: Faber, 1944), p. 29. H. E. Symonds in *The Doctrine of Justification by Faith* (London: Mowbrays, 1954), p. 88.
77. Cf. Mozley, in *Essays Catholic and Critical*, pp. 195 ff. W. A., XXXIX, No. 2. p. 94, Thesis 23. Symonds, loc. cit., makes a very interesting distinction. "It is held by some that this recreation of man restores him to the condition in which God created him—Original Righteousness—and from which he fell by sin. The change in man's status is described by Catholics as an ontological change and by Protestants as an ethical one."
78. Mascall, p. 240.

79. Ibid., Preface, p. vii.
80. The standard work is Mozley's *The Impassibility of God* (Cambridge: C. U. P., 1926). Cf. Mascall, p. 66.
81. Quoted by Mascall, p. vii. Mozley speaks of "the philosopher's conviction that in the end there must be a manifested unity" (*Tendencies*, p. 138). Nevertheless he also observes "the unsystematic character of modern philosophy" (op. cit., p. 95). This last, however, he refuses to recognize as a philosophical advance. The solution he sees not in theology coming to terms with the modern unsystematic philosophy, but of this unsystematic philosophy being brought to soundness and solution by hearkening to Christian theology's "answers of metaphysical relevance which point the way out of these discordant and chaotic tendencies." (Ibid.) Here the difficulty lies not between *Glaube* and *Unglaube*, nor yet between *Glaube* and *Glaube*, but between two philosophical positions, with the one Mozley favors, and here he is widely representative, pretty obviously out of fashion, and so Jones is sixty again.
82. Cf. D. L. Sayers, "Why Work," in *Creed or Chaos* (London: Methuen, 1947), and also *The Mind of the Maker* (London: Methuen, 1941).
83. Cf. D. M. Baillie, *God Was in Christ* (New York: Scribners, 1948), p. 23. His criticism of Barth and Bultmann, whose doctrinal assertions are far more positive than their attitude to Scripture will support, would seem to be in place here also. In England the tradition of the church is invoked, which is an appeal that the Continentals are, perhaps fortunately, in not so likely a position to permit themselves.
84. Luther quoted by Elert, *Morphologie*, p. 195.
85. Cf. Elert, *Fragen um Chalkedon*, p. 232: "Lässt sich, wenn das dogmatische Denken hier nicht kapitulieren darf, das Inkarnationsdogma ohne die griechischen soteriologischen Konsequenzen vertreten und vielmehr mit dem paulinisch-reformatischen Heilsverständnis verbinden?"
86. Cf. Apology, IV, 101, *Triglotta*, p. 151: "What is the knowledge of Christ unless to know the benefits of Christ?"
87. Cf. E. Schlöcker, *Theologie der lutherischen Bekenntnisschriften* (Munich: Chr. Kaiser, 1947), p. 123 ff., and Elert, *Morphologie*, I, 202.

Preaching on the Holy Spirit: A Study of Luther's Sermons on the Evangelical Pericopes

By MARTIN E. MARTY

"IN our day the Holy Spirit suffers great ignominy," sighed Luther, in reference to current doctrinal misunderstanding. "In our day the Holy Spirit suffers great ignominy," might be a contemporary comment on neglect of the worship of, and witness to, the Holy Spirit. It has become almost a rubric to bemoan this neglect on Whitsunday, the third great feast of the church year, but this complaint is often followed by a tendency to contribute to the neglect and the ignominy through silence from the pulpit, as far as a living concern for the work of the Holy Spirit is concerned, on the other days of the year.

Theological interest, paralleling the revival of the doctrine of the church, has returned to the witness to the Holy Spirit, but it has failed to affect preaching to any large degree. If the pew needs guidance, the pulpit needs study. A historical study will help: from the Reformation's acceptance to Rationalism's rejection of the ancient formulae, through the 19th century's reconstruction, especially through Schleiermacher and his impersonal *Gemeindegeist* down to the contemporary reassertions of the "personality" of the Spirit in various forms in C. C. J. Webb, W. R. Mathews, Leonard Hodgson, and the somewhat modalistic expression of Barth, the story holds interest and edification.¹

This article confines itself to one corner of the historical task, an approach to Luther's preaching on the Holy Spirit. But the corner is large, especially for the Church of the Reformation, which naturally turns to Luther for some degree of its understanding and to his preaching for his most direct witness to what interests our preaching today. Luther regarded his sermons as his "best book of all."²

While there is a persistent emphasis on the Holy Spirit in much of his preaching, this study is confined to his sermons on those Gospel pericopes which have reference to the work of the Holy

Spirit in the text. These number ten; six fall on Sundays, and four on festivals;³ and thus presented, they might well be of interest to the preacher planning a series on the Gospels or for general theological interest, especially in the season of Pentecost.

The Trinity sermons provide a frame of reference for all those studied; then follows an analysis of sermons on the five texts which relate the work of the Holy Spirit to individuals, followed by four which relate to the work of the church under the Spirit. The first and last four are from the Fourth Gospel; four of the Synoptic texts are from Luke 1 and 2.

The analysis is ordinarily made from the Roerer manuscripts in the Weimar edition. If this means that they are a "second-hand" reproduction of Luther, a study of the various comparable (but ordinarily less accurate) autographs and printed versions show little significant variation and warrant considerable confidence that in the main we have the "real" Luther. The citations are made out of a wide possibility of references and are to be thought of ordinarily as "typical." Prenter's study has shown that Luther's teaching on the Holy Spirit is largely consistent before and after the battle with the "fanatics" from 1523—1536, and this study has borne out his conclusion. For that reason the dating of the sermons is of secondary interest.

The purpose of the study is to look via Luther beyond Luther to the earlier witness to the Holy Spirit to suggest a critical re-examination of the Scriptural testimony and to confront anew Luther's own faith, based on that testimony, in the power of Pentecost: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him, but the Holy Ghost has called me by the Gospel . . . even as He calls . . . the whole Christian Church on earth . . . and keeps it with Jesus Christ in the one true faith."

Those familiar lines are a brief summary of the emphasis in these sermons.

I. THE FLESH-SPIRIT ANTITHESIS

1. *Trinity* (John 3:1-15)

In these sermon Luther's interest in the Person of the Holy Spirit, the radical opposition of the realms of flesh (or nature) and the Spirit, and the external means for the internal witness of

the Spirit of God set the pattern for the other series of sermons studied here.⁴

While nothing but a personal view appears, it is true that Luther treats rather perfunctorily and sketchily the doctrines relating to the Trinity.⁵ He is careful to identify "spirit" in John 3:5, 6, and 8 with the Holy Spirit.

His real concern is to show how this text divides all, *coram deo* and *coram hominibus*, into realms seen in the viewpoint of God and of man, of sky and of earth, into theocentric and anthropocentric concerns.⁶ The realm of man he calls "flesh," following the text, or "nature." The definition is important and extensive. Note how it includes "soul"! ⁷ "The flesh is the whole man with body and soul, reason and will, and he who has fleshly perception, disposition, desire, and will, is not born of the Spirit. For the soul is so deeply submerged in the flesh . . . that it is more 'flesh' than the flesh itself."

Without the miraculous gift of the Spirit all that is of man remains flesh, despite one's highest aspirations.⁸ "Nature" parallels this in its opposition to God, and Christ in this conversation with Nicodemus "slaps against nature." Luther, in outlining the limitation of this realm, has the homiletical purpose of seeking to create hunger for the Gospel in his hearers by a recognition of the limits of natural reason before the mystery of God, based on the observation of reason's limits in the natural world (v. 8).⁹

Nicodemus is presented as the "flesh" at its highest. Here man's own piety and God's truth clash. Despite his learned, holy, powerful status, he cowers in the darkness, facing the truth in fear.¹⁰ This best of men excels only *in externo regimine*, and he must be born again, an idea ludicrous to the man.¹¹ He, after all, has his works to present; but Christ includes them in "flesh."¹² This is not because the flesh in every sense is wrong — we are to remember that Christ Himself was flesh — but that here it means man seeking his own, even in religion. Not skin but sin is involved — Luther shows no Hellenistic revulsion at flesh for its own sake.¹³

Luther here exhorts his hearers, "submerged in flesh," to seek with Nicodemus the answer of rebirth ("We have many Nicodemuses today"),¹⁴ and he shows how Christ lays for them a completely new ground and foundation.¹⁵

This is the realm of the Spirit, in no sense the product of reason and in every sense that of a faith created as the proper work of the Holy Spirit of God. It stands in complete opposition to all that man as flesh stands for¹⁶ (*Du must gar eyn ander man werden, anderwärts geporen werden*).¹⁷

Then all is new: new birth, new nature, new creation, new essence, new achievement and possibilities.¹⁸ Is not this emphasis one of the more neglected aspects of Luther's thought in relation to nature and reason? Man remains man, with members as before, but the new gift from above makes him new and different.¹⁹ This new essence (*Wesen*), which makes the Christian himself "spiritual," means that now what man does under this is to God's own glory,²⁰ while man is literally "free as the wind" in the Spirit (John 3:8).

If the Person of the Spirit and the flesh-spirit antithesis are recurrent and central, so, too, is Luther's understanding of the Spirit's work of bringing, through the external Word, this new birth and new realm. The Word here refers to the preaching of Christ.²¹ The Word also refers to the Sacraments—in John 3, especially to Baptism. Baptism means the spiritual transition from one realm to another, because of Christ's command and its connection with children, who have no other means of receiving the Spirit. In Baptism "I" give nothing (the way of flesh) and receive, in accepting the Spirit's gift, remission, the Word, and the Spirit Himself.²²

II. THE ROLE OF THE HOLY SPIRIT WITH INDIVIDUALS

2. *The Annunciation (Luke 1:26-38)*

"I believe in Jesus Christ . . . who was conceived by the Holy Ghost"; these words of the Creed are based on Luke 1:35 in this text for the Annunciation, March 25. This emphasis was for Luther the reason to commemorate the day.²³ Again he is contented but little concerned with the creedal formula and its controversies. He uses the festival to enforce the significance of Christ's conception by the Holy Spirit.²⁴

Here began God's intervention in history in man's form and flesh. This Gospel is to emphasize the divine character of Christ's conception. (The sermons have, incidentally, considerable polemic interest, which does not here concern us.)

Luther is surprisingly concrete about the meaning and moment of the conception. The Holy Spirit becomes Mary's "proper spouse" with his co-operation with her after her question, "How can these things be?"²⁵ and in her response, "Behold, the handmaid of the Lord."²⁶ The significance of the event is in that the Holy Spirit supplies what goes beyond "nature" in the origin of Christ's human existence. Several terms are used: *creation* (this is a unique action on one Virgin of Nazareth)²⁷ and *reason* (it is transcended: witness Mary's puzzlement).²⁸ Her reason might well have disputed had she followed it, for her whole nature and creaturehood would have inclined that way.)

The Gospel still, he says, faces one with the necessity of decision at this point: believe or disbelieve! But the Spirit, who interrupts the order of nature, also supplies faith through the Word, as He did to Mary, who "clung" to it. This clinging was a gift.²⁹ Luther agrees with Bernard that there were three miracles here: that God was made man; that His mother was a virgin; that a human is able to believe this, but not without the gift of the Spirit.³⁰ Such a Gospel is easy to preach but hard to believe.

The emphasis here again is on the external Word of the angel as the Spirit's means. It is the gift of the Spirit that helps one face the offense: "Christ, the Creator of heaven, is the Son of a virgin."³¹ This pericope presents Luther with opportunity to deal with this scandal of Christ's assumption of the flesh, most striking because of the flesh-spirit antithesis. The flesh here, though, means something else. Flesh opposed to spirit is sinful, unclean, related to normal and natural human birth: "All that comes forth from fleshly conception is unclean; so Christ is born of a virgin."³² The flesh when referring to Christ merely affirms his humanity and has nothing to do with sin:³³ "His blood was red and his skin white, and he drank and cried and slept, etc., but faith discerns this child from among all others, for his flesh was from the first moment clearly nothing but fair, because he was God's son."

The homiletical concern for the hearer is seen in Luther's exhortation to remain with the external Word as Mary did: "If you wish to receive the Holy Spirit and to hear the internal Word, hear first the external."³⁴ Mary is a model for "clinging to the Word," but since his hearers face different "scandals," he relates this to their

existential concerns with forgiveness and resurrection. Here, too, the Spirit provides what nature cannot. Contemporary preaching which faces the offense of Christ's assumption of flesh and the challenge to hear the Word coupled with the consolation of its content with the Holy Spirit's work has echoed Luther's concern.

3. *The Visitation* (Luke 1:39-56)

Ordinarily the Magnificat receives most attention here, but a parallel interest deals with the total text, which Luther sees as a commentary on "born of the Virgin Mary."³⁵ After introductory materials he comes in most of the sermons to Elizabeth's response to Mary's greeting, which includes being filled with the Holy Spirit. Here again the Spirit supplies what is beyond "nature" and the natural order of events in the response to the external Word as witnessed in the recognition by Elizabeth of Mary as mother of the Lord, in John's response in her womb, and in the origin of Christian faith.

We have here again a connection with a most important point for faith: What is the relation of the external Word to the work of the Holy Spirit in the heart? Luther throughout avoids both the "fanatic" rejection of the external Word, the slighting of the Spirit through dishonoring the means,³⁶ and the Romans, who add "means" in ecclesiastical traditions.³⁷

The Word here is always *verbum vocale*, *mündlich Wort*, or *verbum externum*, in the salutation of Mary. Though her words are not even recorded, Luther makes them all important as the point of contact for the rest of the action of the narrative. Elizabeth says, "your voice," not "your spirit," touched me.³⁸

Luther applies this to the importance of the *verbum vocale* in his day; its weight does not bear on things that are not of God (the Word of God remains the Word of God), but it affects human relationships when they are grounded in the Word—a typical example is the injunction to honor parents.³⁹

The Word is not an arbitrary means; one cannot remain in his chamber and expect God to speak directly to him. This Word must be preached, read, written, heard; the stress is on the Spirit's use of physical means, the mouth and ears of ordinary mortals.⁴⁰ This for Luther is the miracle of the church. We baptize and

preach; yet it is not really we, but the Spirit. Prophets, Apostles, ministers, are essential, but only because the Spirit chooses to use them.

As in the Annunciation sermon he catalogs all that the Spirit contradicts: the experience of man and human sense and reason (*intellectus, Vernunft, Verstand, ratio, Sinn, Witz*).⁴¹ John in the womb has not full sense and reason, yet he responds: he has "enough reason for God," says Luther!⁴²

The Spirit's work here is to fill the mother with "sharp eyes" to see Mary's pregnancy also and to recognize it as one whose fruit will be her (Elizabeth's) Lord. A new light thus comes to her heart.⁴³ All depended on the word of greeting. The growth of Elizabeth's faith is the real miracle of the story, more marvelous than John's greeting by the "leap" in the womb.⁴⁴

Luther applies this to his hearers. The Word must be used (the sword does nothing unless taken in hand) to be creative; but its creativity, changing the whole of man, depends on the Spirit.⁴⁵

4. *The Nativity of St. John the Baptist (Luke 1:57-80)*

This text centers in the Benedictus of Zacharias, which the Evangelist prefaces: "His father Zacharias was filled with the Holy Spirit and prophesied. . . ." It hardly seems to be a significant reference. It has most in common with the preceding allusion in the Visitation pericope and is of peripheral interest to Luther, too.⁴⁶

This "minor" festival Luther brings to prominence for the way it shows the pre-eminence of Christ over John. The Holy Spirit supplies in this narrative again what the natural order of things could not.⁴⁷ The contrast is between unbelief and faith in this case, a faith worked by the Spirit. This is clear in a *Summa* to the 1522 sermon in Roth's *Festpostille*:⁴⁸ "Whom unbelief had made dumb, the Holy Ghost made into a prophet. In this we see the first fruit of faith, namely, the praise of God and the confession of faith, whose fruit is in all believers. Therefore the Psalm says: 'I believe; therefore I speak.'"

Zacharias' proper naming of John and his song, which tells of John as preparer for Christ, testifies to his role as one inspired of the Spirit (*ex instinctu Spiritus Sancti*).⁴⁹ The Benedictus, fruit of Zacharias' faith, witnesses to the miracle. "Here you see

Zacharias full of the Holy Spirit, and he recognizes truly the kingdom of Christ and draws back his own son, that here it might be that God begins to visit his people."⁵⁰

5. *The Presentation of Our Lord and the Purification of Mary*
(Luke 2:22-32)

Ordinarily Luther used this text to preach on the freedom of the Christian man, his relation to the Law, and other similar matters. On other occasions⁵¹ he gave due attention to another incident in which the Holy Spirit is described in relation to an individual, Simeon, to whom it had been revealed by the Holy Spirit that he should not see death before he had seen the Lord's Christ. The Reformer presents this in a way consistent with the other pericopes, but he is faced with a new problem.

In this account, too, the Holy Spirit brings what man's own *ratio*, sense, and eyes could not have: the ability to receive the Lord Christ in the Infant presented.⁵² The Lordship was hidden (*occulte*) in the Child.⁵³ The Holy Spirit had to identify the moment and provide the condition of faith for Simeon.⁵⁴

The concentration is on Simeon's eyes — corporeal before, and spiritual and acute after, the Spirit's work.⁵⁵ In one instant Simeon knew that all Scripture centered in this Child!⁵⁶

The new problem for Luther was that no *verbum externum* appears here. The "fanatics," those who opposed his doctrine of the Holy Spirit, seized on this context to criticize his viewpoint, and in the 1528 sermon he attempts to deal with them. They had contended that it was necessary to have the Spirit before the Word. Luther stresses the fact that the Holy Spirit was on Simeon and had revealed these matters before the incident, and that it came through his life of contact with the Word. But to contend for this interpretation, Luther must rely on inferences from other accounts to support his consistent view for the precedence of the spoken Word. Since the inference is not sufficiently supported by other accounts, it is little wonder that he develops the theme somewhat sketchily and self-consciously.⁵⁷

6. *Invocavit* (Matt. 4:1-11)

The slightest reference to the Holy Spirit in the Gospel pericopes is in Matt. 4:1, which tells of Christ's being led "by the Spirit"

into the wilderness to meet the temptation of the devil. Luther gives this least attention among these sermons, too; this is natural because of its small role in the narrative, but regrettable for it would have provided the only opportunity to see Luther's view of the only Synoptic pericope that deals with the Spirit and the actions of Christ.⁵⁸ Instead Luther stresses the point that the Holy Spirit provides what man cannot of himself and should not wish to: the impulse to confront temptation and to receive this as a gift of grace, something his nature and his reason prevent him from doing.

He begins by sharing his view that temptation, trial, *Anfechtung*, must come to all Christians. That it happened to Christ may be a source of comparison and comfort to all believers. But Christians are not to seek temptation or to flee with the hermit to the desert. The Christian, as Christ, must be guided in this facing of temptation by the Spirit, who will not desert him.⁵⁹ Faith is strengthened through temptation and God glorified through the Christian's triumph over it.

III. THE HOLY SPIRIT AND THE CHURCH

7. Whitsunday (John 14:23-31)

Luther sees the disciples as the representatives of the church of all ages as they heard the last discourses of Christ. Thus the Paraclete sayings of John 14—16 appear in a churchly context. Three of the four are in the evangelical pericopes for the year, and a fourth text from John dealing with the Holy Spirit is designated for Quasimodogeniti. Here two new concerns appear: the role of the Holy Spirit in the life of the church and the relation of the Spirit to the person and work of the Jesus Christ of history.

Whitsunday sermons, of course, are largely dedicated to the work of the Holy Spirit,⁶⁰ and Luther selects that verse of John 14 in this text which deals with the Spirit for special emphasis.

The Fourth Gospel presents the discourse as the last words of Christ to his assembled disciples on the night before His death. They are frightened and comfortless. Jesus comforts them and fills the void created by His absence with the promise of the Holy Spirit, under the name "Paraclete."⁶¹ Here the disciples and the church stand in need of the Spirit as did the individuals in the pericopes discussed above. The Holy Spirit breaks their limits of flesh, sin, humanity, reason, sense, all that belongs to the "natural."

First, the conscience of man afflicts and pains but cannot lift him without the help of the Spirit.⁶² Conscience merely heightens the awareness of *Anfechtungen*, the doubts and trials which plague the Christian because he remains man while on earth—man with all the possibilities of doubt and despair. *Anfechtungen* here are not seen as curses; they set up the revelatory constellation in which the Holy Spirit works.

The promise of the Spirit confirms in their pride the proud (the *probi* become *probiores*),⁶³ but, since the Spirit only visits those in need (*Spiritus non venit nisi turbatis et afflictis*),⁶⁴ man must face despair to know consolation. The Spirit does not visit the self-contented (*pacatis*).⁶⁵ But the simple fact that God uses these *Anfechtungen* does not make them easier to bear; they are a shattering experience of loneliness and sadness and belong to the realm of war and death through which the Spirit breaks with the gifts of peace and life.⁶⁶

Only the Word with the Spirit can lift man; legal righteousness never can. The Holy Spirit "abrogates" the Law and sets man free from it.⁶⁷ If the Law cannot lift man from *Anfechtungen*, neither can church traditions. To claim for the human aspects of the church's life the sanctification of the Holy Spirit is to invade God's sovereignty and to presume upon His love. These traditions, in fact, belong to the realm of law. Petty church decisions (which bishop is "higher" than which other bishop?) are not to be attributed to the Spirit.⁶⁸ The Holy Spirit, Luther says, has more important things to do than to fret about institutional order and church vestments. All of these do not belong to the realm of consolation, but the Holy Spirit is called a "Comforter."⁶⁹

Since man is helpless without the Spirit, Luther dwells on His coming as Paraclete under the offices: *exhortator*, *animator*, *impulsor*, *inspirator*, *incitator*.⁷⁰ This "functional" emphasis reveals a disregard for the more abstract concerns with the doctrine of the Trinity but does not imply a rejection, and on occasion the Reformer tries to work at making it meaningful and dynamic.⁷¹ The Holy Spirit as Paraclete is to come after Christ's death when the church's need is dramatically emphasized, to be with the church forever where Christ is preached. Only on the "Last Day," in the church's triumph, will this character of the Spirit's work cease.⁷²

The preached Word existed before the specific bestowal of the Spirit of which Christ here speaks, for the Prophets and Christ Himself were effective before it, but effective preaching of Christ cannot now be thought of apart from this historically identifiable gift of the Spirit to the church.⁷³ The familiar emphasis on the spoken Word reappears in these sermons.

After the preaching the Spirit impresses (*imprimit*) His message so that it "sticks" (*haereat*).⁷⁴ The work is done on the heart of man (*ins hertz Christum treiben* is the familiar phrase). To preach words of Christ without this Spirit's work is fruitless, though these words number, says Luther, in the hundreds of thousands.⁷⁵

In the spirit of Whitsunday Luther shows how the Spirit's work in the heart is not a static impartation; he likes especially the symbol of fire.⁷⁶ The contrasts of the flesh-spirit antithesis reappear. Man, even in fellowship, remains limited by his reason, frightened, sad, unholy, until the Spirit brings into that fellowship understanding, boldness, comfort, sanctification, and joy.⁷⁷ All these contrasts come about because the Spirit creates the church, remits sins, and makes possible the resurrection of the body. For in this church the Spirit has a teaching role, limited in content to what Christ said, was, and did, but broadened in effectiveness after Christ's glorification.⁷⁸ It all depends on Christ: *Spiritus Sanctus re efficiet quod ego polliceor*.

8. *Exaudi* (John 15:16 to 16:4)

This text for the Sunday after the Ascension is similar to the preceding one, but a new emphasis on the Paraclete as Spirit of Truth appears. Luther as homiletician sees possibilities of comfort and the providing of a *rationale* for the church's preaching here. There is surprisingly little on the dogmatic implications of the Spirit's procession from the Father, alluded to in John 15:26. The Trinitarian position is assumed; the preacher's function is to make it dynamic.⁷⁹

On this groundwork Luther shows how the Spirit of Truth is not simply man's spirit at its highest but is radically different from it and from what the world calls truth. The Spirit appears in contrast to the realm of nature. Reason and sense couldn't have invented Christianity.⁸⁰

World efforts at truth are doomed by man's limitations. Its justice and wisdom are lies. Where God's Spirit is, is truth; where He is not, all is false.⁸¹ The eternal temptation of the church is to claim truth for itself which it cannot possess; everyone, sighs Luther, wishes to be wiser and to go "XV grades higher" than the Spirit.⁸²

The world's spirit leads to death and despair and fear; it has a false comfort, based on goods, glory, and power.⁸³ Luther warns that these fade before fever and adversity; in this state man sees that the comfort has been illusory and is ready for the Spirit of Truth and His comfort. But in coming He takes unexpected form. Luther prepares his hearers for this unexpectedness by reference to the heroes of faith. John the Baptist, for instance, suffered while Herod whored, just as the Christian will experience little of the world's type of comfort while the world indulges in pleasure. But in the midst of this situation God's Spirit comes to John in his prison and the Christian in his loneliness and brings real comfort: "Hans, Hans, do not worry — you are my beloved."⁸⁴

The comfort of the Spirit can be relied upon as God's own comfort, and as a *rechtschaffener Geist*, a Spirit of integrity, uprightness, based on the Old Testament understanding of "truth"⁸⁵ and in its involvement of the ethical in the sense in which First John speaks of "doing the truth."

Receiving the Spirit prepares man to meet sin: "Not that man shall not feel sin (for the flesh must feel it), but rather that the Spirit subdues and suppresses the purblindness and fear and conveys us through."⁸⁶

The Paraclete's message centers in Christ, the Embodiment of truth. Since only in Christ can truth be found, the Spirit cuts off all doctrine not centered in Him.⁸⁷ The Christian can judge all preaching from this ground.⁸⁸

The Exaudi sermons are most significant in their expression of the different bases of world truth and truth as centered in Christ. The Holy Spirit is the Discriminator, and the one who makes possible the personal awareness that Christ is *mine*, a confession deeper than dogmatic, objective assertions about Christ.⁸⁹

Luther's emphasis on the preached Word here is directed to

urging to witness. What happens to the Apostles is to happen to all believers: they, too, become witnesses.⁹⁰

For this reason the church does not challenge the world with institutions, laws, traditions, or dead letters. Possessing the living Word, its message is radical, prophetic, upsetting. How a lonely, lowly group of disciples could upset a civilization and how the church can do so today, says Luther in effect, depends on a courage given by the Spirit. For preaching remains *onus intolerabile*, an intolerable burden, until the miraculous gift of God's Spirit brings the promised bravery and joy to Christians' hearts, in "testifying to our spirit" (Rom. 8:16).⁹¹

9. *Cantate* (John 16:5-15)

This pericope is the most complete Gospel selection devoted to the Holy Spirit. These verses review what other texts said of the Paraclete and add a new work: as "exposer, convictor, convincer" of the world (vv. 8-11).

Luther delights in this text which elaborates the relation of Christ to the Spirit. Our summary will not review the ground common to other selections already treated, but center in what might be called the "negative" aspects of the Spirit's work, in which He lays the groundwork for the church's saving activity. As Luther expresses it, this reinforces the contention of this article that he draws the sharpest, most radical distinction between all that belongs to the "world," to nature, the realm of the flesh—and all that possesses the gift of the Holy Spirit.⁹²

"I have yet many things to tell you, but you cannot now bear them," says Christ in v. 12. For their understanding is still "fleshly" and they operate with worldly reason.⁹³ Only after the Spirit's bestowal following the Resurrection and again following the Ascension can they understand the strange message which condemns the world for the purpose of leading it to salvation.

The message in short is: *Summa ungnad ist sund, gerechtigkeit ist glaub, gericht ist das heilig creutzs*.⁹⁴ The world defines sin on legal lines,⁹⁵ but the Gospel's approach is more "occult," for it treats it Christocentrically. Denial of Christ is the ground sin, for which each is responsible.⁹⁶ And without faith one cannot please God; sin, too, is viewed *coram deo* and *coram hominibus*;

coram deo is what really matters, and this is seen entirely in the relation to Christ.⁹⁷ The Holy Spirit's message to the world concerning sin is this: The Christ on the cross is your Savior — what does not depend on Him condemns.⁹⁸

The world defines righteousness as the virtue which returns to one what is his⁹⁹ and is based on man's external efforts. Luther radically opposes this with a *mira justitia*, a strange or foreign righteousness. He, too, is stunned by the message he must preach: that Christianity can be described as a way of righteousness because Christ ascended to heaven! No wonder the world sees folly in this!¹⁰⁰

The world's judgment, thirdly, by the Spirit, Luther finds most interesting because of the apparent equation of world and prince of the world, or Satan.¹⁰¹ And the church must judge the whole world; this is the Spirit's "holy duty," to bring through the church the confrontation: either believe Christ or be damned!¹⁰² It will always seem incredible to the world that a carpenter of Nazareth on the cross defeated the world and its prince!¹⁰³

The world, of course, laughs that this message of judgment comes through common folk, paupers, Apostles.¹⁰⁴ This brings Luther once more in this pericope to discussion of external and internal Word. And again he faces something new, as Christ says, "I have yet many things to tell you."

This logion led Rome to conclude it could add and conceive new doctrines. But Luther calls this a perversion of the distinction between *multa* and *alia*, "many things" and "other things." The 1531 sermon is an essay on this subject which waxes sarcastic (*Juncker, seczt eyn bryl uff die naszen. Vil und anders leren ist nicht eyn ding*).¹⁰⁵ The church should preach "more" but never "other." It may use similitudes to amplify but not to add. (*Spiritus sanctus bat ein mas, wie weit er predigen sol, et non weyter.*)¹⁰⁶

These limits of content add nothing to the message of Christ and dare not subtract. This message and exactly this, says Luther, is the only basis on which the church can face the world to judge it — and to save it.

10. *Quasimodogeniti* (John 20:19-31)

The text deals with the bestowal of the Spirit as the disciples are gathered around the risen Lord. Unfortunately Luther does

not give us much enlargement on his view of the bestowal. But he does connect it to the power to forgive sins offered by the church, and in this lies interest for us.¹⁰⁷ The power to forgive, given with the Spirit in John 20:22-23, is the greatest man knows. Faced with sacerdotalism Luther urges on his hearers that they, the hearers, are the church and that they have a power given them and all Christians. The test is simply this: Does a man have the Holy Spirit? If he does, he has a lordly and kingly power—the power of forgiveness.¹⁰⁸ Without this power the church would be but human.

The Quasimodogeniti text, says Luther, is significant, not in that it forgives the sins of those who hear and accept the absolution, but in that it announces the power to do it for others; they have, in the Spirit, through the spoken Word, the very power of the resurrection.¹⁰⁹

IV. SUMMARY

He who would understand Luther's views of the work of the Holy Spirit as Sanctifier, or in connection with the Scriptures, or of His place in the Trinity, will be disappointed in these sermons (partly because very little textual possibility for such discussion is here). But the revelatory and comforting aspects of the church's life under the Spirit are brought to light in a fresh way, consistent with Luther's explanation of the Third Article of the Creed. Subsequent Biblical scholarship may give an exegetical insight Luther could not possess; but for preaching in the power and spirit of Pentecost we could do worse than be led via Luther to the Scriptural witness, a witness which for him, we have seen, can be centered around three poles in particular, here summarized:

1. When Luther preaches on those Gospel pericopes which contain references to the Holy Spirit, he consistently uses traditional creedal formulations. Thus he understands the Holy Spirit as a "He," the Third Person of the one Triune God, to whom the Scriptures witness. He would be opposed to any impersonal or purely immanent conception of the Spirit. At the same time he makes it clear that he is concerned with the work of the Spirit in the hearts of his hearers.

2. When Luther preaches on those Gospel pericopes which contain references to the Holy Spirit, he consistently and radically

separates the sphere of flesh from that of the Spirit. The former includes all that is anthropocentric, all that belongs to the sinful realm of the world, nature, reason, and senses, including the whole of man—even his soul, his noblest works and highest religious aspirations. The realm of the Spirit represents all that is theocentric. For man this comes about in the form of a new birth, new world, new nature and reason.

While he often speaks of man's role in believing and receiving the Holy Spirit, he makes clear that even this is a gift of the Spirit, a result of a strange, divine initiative which provides the condition for faith. This receives classic expression in Luther's explanation of the Third Article of the Creed: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him; but the Holy Ghost has called me."

3. When Luther preaches on those Gospel pericopes which contain references to the Holy Spirit, he consistently maintains that the internal witness of the Spirit in the heart of man is dependent on the external witness of the Word. This Word may be preached, read, written, or present in the visible Sacraments. Its content, opposed to legal righteousness, centers in the person and work of Jesus Christ, and is thus the mark of His church. The Holy Spirit follows the Word, testifying to man's own spirit, providing all that man by nature cannot possess. This receives classic expression in Luther's explanation of the Third Article of the Creed: "The Holy Ghost has called me by the Gospel, enlightened me with His gifts . . . even as He calls . . . the whole Christian Church on earth and keeps it with Jesus Christ in the one true faith."

Chicago, Ill.

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58. Only the following are of interest here: Feb. 17, 1521; Feb. 14, 1524; March 5, 1525 (in Roerer and published versions); and the undated 1528 *Winterpostille* of Roth.
59. W. A., XVII, Part II, 188 (1525), published version; W. A., XV, 450 (1524); W. A., XXI, 99 (1528), Roth's *Winterpostille*.
60. Sermons of May 27, 1520; May 28, 1520; May 24, 1523; May 15, 1524; June 4, 1525 (2); May 20, 1526; May 31, 1528; June 1, 1528; May 16, 1529; May 17, 1529 (2); May 1, 1535, are those of interest for this study.
61. Luther equates them in almost every instance, e.g., W. A., IX, 466 (1520): *Spiritus Sanctum efficacie paracliton*.
62. W. A., IX, 465 (1520).
63. W. A., XI, 113 (1523).
64. Ibid.
65. Ibid.
66. W. A., XI, 112, 114 (1523).
67. W. A., XI, 112 (1523).
68. W. A., XXIX, 356 (1529).
69. W. A., XXIX, 364, 365 (1529); W. A., XXVII, 164 (1528).
70. W. A., IX, 466 (1520).
71. W. A., XV, 565 (1524).
72. W. A., XVII, Part I, 264 (1525).
73. W. A., XI, 114 (1523).
74. W. A., XI, 112 (1523); XXVII, I, 5 (1528).
75. W. A., XV, 565 (1524); XVII, I, 269 (1525); XXIX, 364 (1529).
76. W. A., XV, 565 (1524).
77. W. A., XXIX, 365 (1529); W. A., IX, 467 (1520); XXVII, 155 (1528); XVII, I, 269 (1525); W. A., XXIX, 364 (1529); XX, 399 (1526); XI, 112 (1523).
78. W. A., XXIX, 366 (1529); W. A., IX, 466 (1520); XVII, I, 268f. (1525); XX, 400 (1526); the closing quotation is from W. A., IX, 466 (1520).
79. Roerer MSS for May 17, May 8, May 28, May 13, respectively, in the years from 1523 to 1526; May 9, 1529, May 12, 1532, and the published version of June 1, 1522.
80. W. A., XI, 108 (1523); XXIX, 339 (1529).
81. W. A., XV, 554, 555 (1524); X, Part III, 151 (1522).
82. W. A., XV, 558 (1524); XVII, Part I, 261 (1525).
83. W. A., XV, 555 (1524); XVII, I, 260f. (1525); W. A., XXXVI, 175 (1532).
84. Ibid., pp. 175, 176.
85. W. A., XI, 109 (1523); XV, 554 (1524); XVII, Part I, 260 (1525).
86. W. A., X, Part III, 150 (1522).
87. W. A., XI, 108 (1523); W. A., XV, 555 (1524).

88. W. A., XI, 108, 109 (1523); XX, 390 (1526); XXXVI, 176 (1532).
89. W. A., XXXVI, 177 (1532); XI, 109 (1523); XXIX, 339 (1529).
90. W. A., XI, 109 (1523); XV, 556 (1524); XXIX, 340 (1529).
91. W. A., XXIX, 339, 340 (1529); XX, 391 (1526).
92. See for Part IX the sermons of 1516 (Poach); May 18, 1522, published version; and April 24, 1524; May 14, 1525; May 17, 1531; April 24, 1535; May 19, 1538, all Roerer.
93. W. A., XV, 542 (1524); XVII, Part I, 243 (1525); XLVI, 375 (1538); X, Part III, 126 (1522), published version.
94. W. A., XI, 107 (1523).
95. W. A., IV, 695 (1516).
96. W. A., IV, 699 (1516); W. A., XXXIV, Part I, 363 (1531); XLI, 65 (1535); XLVI, 371f. (1538).
97. W. A., IV, 695 (1516); W. A., XI, 104 (1523).
98. W. A., XV, 543 (1524).
99. W. A., X, Part III, 125 (1522); W. A., IV, 696 (1516).
100. W. A., XVII, Part I, 245f. (1525); XXXIV, I, 364 (1531).
101. W. A., XVII, Part I, 247 (1525).
102. W. A., XXXIV, Part I, 361 (1531); XLI, 64 (1535); XVII, Part I, 244 (1525); XV, 544 (1524).
103. W. A., XXXIV, Part I, 362, 365 (1531).
104. Ibid., p. 361 (1531).
105. Ibid., pp. 371—375 (1531).
106. W. A., XI, 108 (1523); XXXIV, Part I, 372 (1531).
107. For this subchapter see the sermons for April 27, 1522, published; April 12, 1523, Roerer and published forms; April 8, 1526; April 16, 1531; April 23, 1536, all in Roerer MSS.
108. W. A., X, Part III, 96 (1522), published version; XXXIV, Part I, 319 (1531).
109. Ibid., also XLI, 541 (1536); XII, 522 (1523), published version; XX, 367 (1526); XI, 96 (1523); XLI, 541 (1536).

FOR FURTHER READING

The most comprehensive sequence of sermons for one interested in further study of Luther's preaching on the Holy Spirit, especially as it is set against the background of other ideas, is that preached in 1523 (W. A., XI); others of interest are those of 1524, 1525, 1526, in Vols. XV; XVII, Part I; and XX.

Many of the familiar Luther studies of the twentieth century have begun to turn again with interest to his doctrine of the Holy Spirit and should be consulted. Only three entire works are devoted to this subject, however:

Otto, Rudolf, *Die Anschauung vom heiligen Geiste bei Luther*. Göttingen: Vandenhoeck and Ruprecht, 1898. This has many Ritschlian presuppositions, tends to tie piety to the Law.

Prenter, Regin, *Creator Spiritus*, trans. John M. Jensen (Philadelphia: Muhlenberg, 1953). Prenter calls himself "diametrically opposed" to Otto's position. His book incorporates many of the insights of modern Scandinavian Luther research and is most rewarding reading.

Seeberg, Ernst, "Der Gegensatz zwischen Zwingli, Schwenckfeld, und Luther," in the *R. Seeberg-Festschrift*, I (1929). This essay centers its concern on the conception of the Holy Spirit as found in these authors.

HOMILETICS

Studies on the Swedish Gospels

FOURTH SUNDAY AFTER TRINITY

LUKE 13:1-5

The Text and Its Central Thought.—The phrase "at that season" (v. 1) gives the occasion for the incident of the text. Jesus had been talking about the threatening signs of the times and urging the people to repent and to make their peace with God. Jesus had rebuked the people for their failure to discern the signs of the times that foretold the terrible future impending on that doomed land.

As Jesus was talking, some told Him of the bloody fray in the Temple courts. Apparently the reporters of this incident considered these Galileans to have been particularly gross sinners. In their judgment these Galileans experienced the due reward of their deeds. By comparison they considered themselves to be holier people.

In contrast to their judgment, Jesus states God's judgment. What happened to them, He tells them, will soon be the doom of the whole nation unless a great change takes place in their lives. To substantiate His statement of God's judgment, Jesus cites the example of the eighteen on whom the tower of Siloam fell. These were people of Jerusalem, not despised Galileans, and no more wicked than the rest of the citizens of that city.

We may state the central thought of the text thus: Men are too ready, then as now, to give way to the unloving error of looking at individual misfortune as the consequence of individual crime. Such human uncharitable judgments the Lord bitterly condemns. At the same time He declares that these misfortunes are in God's judgment a call to everyone to repent. On the basis of this thought we may call attention to (1) the contrast between man's judgment and God's judgment; (2) the cause and purpose of misfortune; (3) God's call to repentance.

The Day and Its Theme.—The Swedish lectionary suggests as the theme for the day "The Judgment of Men and of God." The Gospel for the day speaks of judging and contains the memorable words of Jesus: "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" The Epistle

supplies information regarding misfortunes and disasters in that it points out that the whole world has been subjected to vanity, and therefore to disasters, because of man's sin. The Introit presents the confidence of the child of God in the midst of misfortune.

The Goal and Purpose of the Sermon.—To lead the hearer to avoid uncharitable judgments when misfortunes befall another, but rather to view the misfortune as a personal call to repentance.

Sin and Its Fruit to Be Diagnosed and Remedied.—The text points to many sins common in the lives of people, such as uncharitable judging, concluding that people are special sinners because of their misfortunes, lack of personal repentance and changing our ways of thinking as a nation and as Christian citizens, failure to heed the signs of the times and to see that calamities (auto accidents, plane crashes, fires, wars, etc.) are God's call to repentance, the need to re-examine our ways in the field of recreation.

Opportunities for Explicit Gospel.—Because of the many applications we can make in the sphere of the Law, we may tend to slight the beautiful Gospel promise held forth in the word of Jesus "Except ye repent." This call to repentance reveals the Savior's desire to save us and holds out the way of escape from impending doom because of our sins. The Savior does not want us to perish. Cf. Also Augsburg Confession XII.

Illustrations.—Parallels to the two incidents in the text afford good additional illustrations. The Gospel for the day does the same. Other illustrations are indicated above.

Outline

How Do You Use Life's Misfortunes?

- I. Do you use them as an occasion to judge others?
- II. Or do you use them as a call to repentance?
 - A. That is the way Jesus wants you to use them.
 - B. That is the way that brings the blessings of forgiveness and salvation.

Springfield, Ill.

LEWIS C. NIEMOELLER

FIFTH SUNDAY AFTER TRINITY

MATT. 16:13-20

The Text and Its Central Thought.—Jesus is returning to Galilee with His disciples after the Feast of the Tabernacles. In previous incidents He has seen that the large majority of people are rejecting Him in unbelief. He is now concentrating primarily on the instruction of the Twelve, whom He has chosen to be His disciples and witnesses in all the world. Near Caesarea Philippi Jesus tests the disciples with the question: "Whom do men say that I the Son of Man am?" This query naturally introduces the second: "But whom say ye that I am?"

In answer to the first question the disciples recite the various opinions of the people: Jesus is John the Baptist (Matt. 14:2), Elijah (Mal. 4:5 and John 1:21), Jeremiah (cf. the popular legend in 2 Macc. 2:4-8 and 15:13-16), or one of the prophets. The people find in Jesus only an advance agent for the Messiah, not the Messiah Himself. In answer to the second question Peter gives his great confession. He has the special ability to blurt out what is on his mind, and so he frequently is the spokesman for the disciples. Jesus, true God, asked the question as the "Son of Man" and receives the answer that He, the Son of Man, is the Son of the living God and the Christ. Peter confesses both the person and the office of the Savior. Mark 8:27-30 and Luke 9:18-21 give this incident and confession in abbreviated form.

Jesus praises Peter for this confession and calls him blessed because God worked such faith in him (v. 17). Not flesh and blood (man in natural depravity) nor human reason revealed the truth. God is the active Agent (1 Cor. 12:3; Eph. 1:17).

Many are the comments found on v. 18. The Roman Church uses this passage to support its error that Jesus built His church on the person of Peter. A more valid emphasis is that Jesus means Peter's confession. He is not the "Rock" by nature, but he deserves this title as a confessor of Jesus; and upon him not as a man, but as a confessor, the church shall be built. The first fulfillment of these words came on Pentecost. (Acts 2:14 ff.) Peter has priority only as a witness. He was no firm rock in personal character—least of all when he denied His Savior in the court of the high priest; and again in Antioch where he is shown as a dissembler. (Gal. 2:11 ff.) Jesus Christ is the only Rock upon which the church is to be built (Ps. 89:4, 26, 38, 48; Matt. 7:24 f.; Rom. 9:33; 1 Cor. 3:11 and 10:4; Eph. 2:20; 1 Peter 2:7). Against the church so grounded "the gates of hell shall

not prevail." The church is permanent because God's eternal Spirit is active in saving souls through it. So here Jesus gives the keys of heaven to Peter because of his confession and later to all His Apostles (John 20:23). These keys are the authority to open the kingdom of heaven for an individual because God is at work in him, converting him and keeping him in faith; or to close it because the individual is personally rejecting the true Messiah. Probably because of the public rejection of His Messiahship, Jesus forbids His disciples at this time to openly proclaim Him as Messiah. On Palm Sunday, however, He accepts the plaudits of the crowd which welcomes Him as the Messiah, and on Friday He personally makes a public confession before Pilate (Matt. 27:11). His command for us today is that we testify to Him as the Messiah and openly confess Him and His work (Matt. 28: 19, 20). A central thought for this text is: True disciples testify to Jesus as the Messiah.

The Day and Its Theme.—The propers for the Fifth Sunday after Trinity are chosen to prepare for the Day of St. Peter and St. Paul, which is fixed on June 29. This year the Sunday follows twelve days after. But the unified theme is still true discipleship and witness—an emphasis that can hardly be overworked in our age. The Introit cries out to God, our Help, and emphasizes that when He is known as Light and Salvation, all fear departs. The Collect asks for greater love to God, that we may love Him above all earthly things. The Gradual asks God, our Shield, to behold our lives. The Swedish lections underscore the theme "Discipleship." *Parish Activities* has "Citizenship and Recreation" for the monthly theme. In these general areas there are many opportunities to confess our Savior and witness to Him. Taking the day as a whole, we might have the central thought: "As true disciples we are to confess that Jesus is the Messiah."

The Goal and Purpose of the Sermon.—To bring the hearer beyond a loose idea of discipleship to a genuine desire to be a true "apostle" who fearlessly confesses in word and action that Jesus is his Savior.

Sin and Its Fruits to Be Diagnosed and Remedied.—The unbelief of the world and the apathy even of Christians rightly to profess Him as God; the notion that Jesus is only a good moral teacher and a fine example; the error that to know about Christ in the mind is enough without witnessing and confessing to others that Jesus alone can open heaven; the mistaken idea of "toleration" and considering one religion as good as another.

Opportunities for Explicit Gospel.—Our text gives the opportunity to show Jesus' office as the Messiah in detail. The popular idea of

what the Messiah should do contrasts with God's plan of saving men through the death of His Son on the cross. "Whom do ye say that I am?" is the key question.

Illustrations.— Popular desire for the daring and the different; stories of failure to witness to fellow workers or friends; dramatic effect of Jesus' own confession before Pilate; the Biblical examples of fearless discipleship, especially Peter and Paul; direct application to the opportunities to confess and witness in daily life should prove effective.

Outline

As True Disciples We Are to Testify
that Jesus Is the Messiah

I. Jesus Christ is the Messiah.

- A. Unbelievers have many false ideas about Jesus.
- B. God's plan was to send Jesus to save the world.

II. We should be true disciples.

- A. We should learn carefully and completely what God's Word says about Jesus the Messiah.
- B. We should hold firmly to that truth.

III. We should bear witness of this truth to others.

- A. Many things attempt to hinder our witness.
- B. God gives us the opportunities and the power to witness for Him.

Conclusion: Amplify: "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven."

Introduction: Amplify: "What think ye of Christ?"

Mascoutah, Ill.

WILLIAM E. GOERSS

THE SIXTH SUNDAY AFTER TRINITY

MATT. 5:38-42

The Text and Its Central Thought.—The Sermon on the Mount is a careful and clear exposition of Christ's ethics, and the verses of our text apply these principles to certain areas of human relations. Christ taught that men think and live differently because God has graciously given them the Kingdom, while human moralists have always urged men to live differently in order to earn the Kingdom. Christ's point of view at once brings a spirit of freedom, consideration, and tenderness into men's lives, and this spirit is evident in the words of our text. Christ did not revoke or deny the *lex talionis* of Ex. 21:24, etc. But instead of limiting His teaching to intricate discussions of casuistic questions of compensations as did the rabbis, Christ explained the true meaning which had always been present in the Old Testament formula (cp. Lev. 19:18). The rabbis had covered up God's real meaning with many legal formulas and explanations and with a thousand specific rules governing men's actions in this area.

The Talmudic system tended to rob God's Old Testament code of all its ethical power and inspiration. Edersheim makes this moving statement about the difference between the Sermon on the Mount and the teachings which he himself had learned from the rabbis: "From his [that is, the Christian's] upbringing in an atmosphere which Christ's Words have filled with heaven's music, he knows not, and cannot know, the nameless feeling which steals over a receptive soul when, in the silence of our moral wilderness, those voices first break on the ear that had never before been awakened to them" (I, 525).

The words of the text are simple and easily understood. It should be kept in mind that "compel" (v. 41) does not refer to a sudden whim of a power-mad tyrant, but to the perfectly proper and orderly right which imperial couriers and soldiers had to draft men on the spot to help them deliver their messages or shoulder their burdens.

In v. 17 Christ denied any intention of breaking the Law. "But I say unto you" means only that Christ is striving to fulfill the Law by "realizing in theory and practice an ideal to which the Old Testament institutions and revelations point, but which they do not adequately express" (*Expositors*, I, 104). The new spirit of Christ's ethic is so strong that though the words are Talmudic, the old wine bags could not hold the new wine. They broke.

Three important cautions must be kept in mind regarding these verses. First, Christ did not give such directions that the evil one

and the loafer (v.24) might be encouraged in their wicked ways. Nor do these verses teach that a Christian judge may never sentence an evildoer to be punished. Nor are they intended to govern specific problems of conduct, for some of the applications which might justly be drawn from these principles are clearly ruled out of order by other Scripture passages. Compare v.42 with 2 Thess. 3:7-10. See also John 18:22, 23; Acts 16:35-40; etc.

In short, these verses are a challenging and exhilarating call to a new freedom in moral action. They are an invitation to responsible ethical living whose only motive is the Cross of Christ and whose only boundary is the image of Christ. These verses revolve around the central thought that the new life of the Christian in relation to a cantankerous neighbor reflects the *willingly* resigned spirit of Him who prayed, "Father, forgive them."

The Day and Its Theme.—The Sixth Sunday after Trinity begins the second cycle of the Trinity season and directs our attention to the marks and characteristics of those who have been called into the Kingdom of Grace (Sundays 1—5). The Swedish lectionary suggests the neutral topic for the day—"The Law of God." The Collect brings color and direction to the day with the petition that God would increase in us true religion. This would show itself in part in a new spirit of compliance in the Christian's relations with all his neighbors. The Epistle lesson reminds us that we who have been buried with Christ by Baptism into death are now to walk in newness of life, daily crucifying the old selfish, hot-tempered Adam and nourishing the selfless, sweetly yielding new man. The Gospel lesson contains the most salient point for the day in v.20. Luther remarked on this verse: "What is the better righteousness? This, that work and heart together are pious and directed according to God's Word." The theme can be tied in with the *Parish Activities* theme by seeking to apply Christ's ethic in the fields of citizenship and recreation, but this attempt may prove strained.

The Goal and Purpose of the Sermon.—To help Christians to understand why they are compliant to a high degree and to encourage them to practice this one phase of the new life which the Spirit is seeking to create in them.

Sin and Its Fruits to Be Diagnosed and Remedied.—A multitude of common attitudes must shrivel before the bright light of Christ's teaching in these verses. Intransigence, selfishness, stubborn insistence upon one's own way, temper, hasty words, our American emphasis upon "standing on your own two feet and making your own way."

Utilitarianism and pragmatism must also be destroyed. The common statement of parents, "I'm going to teach my boy to take care of himself," often means an unchristian inculcation of revenge and striking back.

Opportunities for Explicit Gospel.—In Christ we have died unto sin, and sin has no more dominion over us. (Cp. Nygren, *Romans*, pp. 239 ff.) Now let us reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord. The treasure of full forgiveness, which removes the burden of sin and permits a fresh start each day.

Illustrations.—Christ's prayer on the cross; His reception of the blaspheming malefactor; Stephen's prayer before his death. In contrast note the vengeful spirit which often animated the disciples. 1,000 stories from life, such as the taunts of the man who has been promoted over you because he belonged to his foreman's lodge, the nurse who is forced to work Sundays just because she is Lutheran, etc.

Outline

Let Us Show Forth Christ's Spirit by Living in Cheerful
Resignation with All Our Neighbors

I. The pattern for Christian living in this area.

A. Resist not the evil one.

1. The cheek.
2. The garment.
3. The second mile.
4. Financial assistance.

B. The Spirit of Christ.

1. Living and pliable in every situation (within certain clearly defined limits).
2. Our calling to be the salt of the earth.

II. The source of power for Christian living.

A. Overcoming the world with Christ.

B. Proper valuation of our freedom in Christ.

Janesville, Wis.

HERBERT T. MAYER

SEVENTH SUNDAY AFTER TRINITY

JOHN 13:31, 32

The Text and Its Central Thought.—With the constant reference to glory, both of the Son of Man and of God the Father, each in and with the other, there can be no doubt what this text would commend to our consideration. If there is any problem, it seems to be due to the context in which these God-glorifying and Self-glorifying words of Jesus are spoken. Judas had just been sent out of the Upper Room by the word of the Lord: "That thou doest, do quickly" (v. 27). There is a brief explanation of what the disciples thought he was going to do, and then comes the rather dramatic notice that the sop had scarcely been swallowed when Judas was on his way. We need to be careful that we are not hung up too long with the deep pathos involved in Judas' departure, especially when the tragedy of it is emphasized by the note that "it was night" (v. 30). No sooner had the traitor left to do what he had agreed to do for thirty pieces of silver—just as if his departure had elicited the remark—than Jesus declares: "Now is the Son of Man glorified."

It has been suggested that this indicates primarily supreme relief, as if Jesus could breathe easier now that the atmosphere had been cleared of the traitorous breath. There may be something to that. Every contact of Jesus with Judas indicates Jesus' supreme concern to save the man, as witness His questions in the Garden: "Friend, wherefore art thou come?" and "Judas, betrayest thou the Son of Man with a kiss?" Nor dare we dissociate the departure of Judas from these words of Jesus, because the connectives are altogether too clear. In fact, we really have right here the crux of this entire text: Judas departing to betray Jesus causes Jesus to declare that *now* the Son of Man is glorified. If there is any problem at all, it is in connection with our false ideas of glory. Jesus is glorified when He is actually seen for what He truly is, when He fully accomplishes the purpose of His coming. He has no glory except His glory as Savior. Take away that glory, and everything else of shining brightness is meaningless. Even at His transfiguration, Moses and Elijah speak with Him of the deace that He must accomplish at Jerusalem. He Himself had declared with regard to the purpose of His coming: "Lo, I am come to do Thy will, O My God," and the will of God was the reconciliation of the world. The fact that Jesus literally sent Judas on his way means that the final act of redemption is assured, because the betrayal inaugurates it. Jesus here rejoices because He is about to enter upon His Passion and death. Thereby

He would truly be glorified, and God would be glorified in Him because God through Christ was reconciling the world unto Himself. When we think of the indescribable pain and misery, the cause which the Passion gave the enemies for sneering and jeering at Jesus' claims, and read this interpretation which Jesus Himself puts on it all, we must be truly amazed at the way in which our God through Christ worked the marvels of His mercy. It is beyond our comprehension. But He does work them above and beyond and through the worst and the best that man can do. That is His glory: God sent His Son Jesus to be the Savior of sinners; Judas goes out to betray; the Passion has begun; the end—salvation—is in view: therefore now is the Son of Man glorified, and God is glorified in Him. Son of Man is Messiah come from God: glory for Son and for Sender is this, that God can give eternal life to sinners through Jesus Christ, our Lord (Rom. 6:23—the Epistle for the day).

The Day and Its Theme.—Rom. 6:19-23 shows us as free from sin, the result of the Son of Man's being glorified, and Mark 8:1-9 presents the feeding of the four thousand, a manifestation of the compassion of the Son of Man, who had power to do such wonders. Our Gospel ties them together as it gives us Jesus' interpretation of what His and God's being glorified in each other really means. His compassion finally brought Him to His death, the glorification of God and Himself, because it is the sinner's salvation. Both the Introit and the Gradual give us reason for joy as we behold the Son of Man being glorified. *Citizenship and Recreation* is the basic monthly topic of *Parish Activities*. It seems difficult to tie in, unless we find a warning in Judas and thus let ourselves be guided in these areas by what glorified the Son of Man. We could never do anything that would besmirch His glory or deny our salvation.

The Goal and Purpose of the Sermon.—That the hearer learn of Jesus Himself what is His true glory, lest by our misemphasis we look for a glory that is not His and thus not true glory. See Him as your Savior from your sins, or you do not know His glory at all.

Sin and Its Fruits, to Be Diagnosed and Remedied.—Especially today, with the tremendous emphasis in modern revivals, we must ever recognize that Jesus' sole glory and God's single glory in Jesus is this, that He saved us from our sins; not to make us happy, not to provide escape from the H-bomb, not power through positive thinking, but salvation from sin. Our own profession of faith can easily become unbelief and our confession to being Christian can be our sin unless we know what Jesus meant for us when He said:

"Now is the Son of Man glorified." "Neither is there salvation in any other, etc." Nor does He have any other glory.

Opportunities for Explicit Gospel.—Look at your sins one way, and they shame God because they show rebellion against Him, an essential denial of His Being. Look at them as forgiven in the Son of Man and God so loving you in the Son of Man, and God and Christ are glorified, because you believe the unbelievable, you trust for salvation in the just God.

Illustration.—Judas slinking out into the night even as we would slink from God because of our sin; Judas should have had the heart to stay. The rest of the disciples saw the events of the immediate future as the most shameful thing that could have occurred in the life of the Master; by His love and self-giving Jesus transformed it into the highest glory of God through Himself. "My thoughts are not your thoughts," etc.; also, "Oh, the depth of the riches both of the wisdom and knowledge of God!"

Outline

Now Is the Son of Man Glorified

- I. When we would think Him utterly shamed.
 - A. Judas goes out to betray (that he should even be able).
 - B. It involves the entire bloody and shameful Passion.
- II. When God is glorified in Him.
 - A. Not by majestic works of magnificent power (as we like).
 - B. In humble submission to the will of God (as we need).
- III. When all the evidence is in (v. 32).
 - A. The resurrection and the ascent into heaven (hence the future tenses of v. 32 and the expression of certainty by Jesus of the outcome of the will of God).
 - B. The Name above every name (Phil. 2:9-11).

Conclusion: Believe in the Lord Jesus Christ as your Savior from sin, and you acknowledge His glory now even as all men one day must. Thus we also emphasize the "now" of the theme.

Minneapolis, Minn.

WILLIAM A. BUEGE

EIGHTH SUNDAY AFTER TRINITY

MATT. 7:22-29

The Text and Its Central Thought.—Many people imagine they have a connection with Christ which does not exist in reality. It is eternally important to have a true connection with Christ by doing His will. This "doing" includes contrition and faith, which alone make possible the works which please God. The central thought of the text is that the only solid foundation for life is the rock of Christ and His truth. Every other foundation is sure to falter. V.22: On Judgment Day the false prophets will claim to have represented Christ when they called on His name and did mighty works in His name. V.23: However, Christ knows false prophets, and He knows that they are not His own. Consequently, "I never knew you," that is, I never acknowledged you. Christ and His Word are the final Judge of all false prophets, who come in the sheep's clothing of apparent, not real, representation of Him. Our eternal destiny depends on hearing and doing the will of Christ, not the will of pseudo-ambassadors. The most fatal work of evil is to pervert the Lord's Word in the Lord's own name and lead others into the same perversion. V.24: This verse begins a conclusion to the whole Sermon on the Mount, but it also has a special connection with the verses immediately preceding it, as the Swedish and Standard Gospels for today would indicate. The hearing and doing of Christ's words is not outward work-righteousness, but it is the whole life of faith beginning with repentance and proceeding to a complete trust in the divine word and a total life of surrender and obedience. It is reasonable and sensible to live this life of faith founded on the Rock of Jesus Christ, just as it is reasonable and sensible to build a house on a solid place. V.25: Such a life and such a house will not fall when the storms come. There are many storms in life, but the final all-decisive storm is death itself. Even then the lives built on Christ will not fall. V.26: But the very opposite is true of those who would build their lives on the sand sites peddled by the false-prophet real estate agents. Some of their poor foundation ground is indicated in the outline. V.27: When the tempest of death hits a false faith or a false philosophy of life, there is a resounding crash of wreck and ruin. With this dramatic warning the sermon closes. V.28: The effect was astounding. Jesus never left the impression that His was a human doctrine. He brought the eternal Word. His hearers sensed His authority. His was not the dry dullness of "their scribes," but the eternal immutable Word of God. He was not concerned with memorized

literalism and repetitious ceremonialism but with truth. Some of the chaff in the pulpit "talks" and "meditations" today is akin to the oratory of the scribes. Jesus was forthright and positive in preaching the truth of God. We do well to follow His example.

The Day and Its Theme.—The topic of the day is "Error." In the Introit we praise God, whose right hand is full of righteousness. He is never in error. In the Collect we ask for the Spirit to do right things and live according to His will. The implication is that we would seek God's help in turning from falsehood. The Epistle stresses the results of the new life in Christ, which makes us sons of God and heirs of glory. The Gospel overlaps the text and indicates that errorists can be identified by their fruits (their doctrine).

The monthly theme "Citizenship and Recreation" doesn't tie as readily to the text as some monthly emphases, but reference might be made to the need for practicing an errorless Christianity in our lives as citizens and in our activity while on vacations. To do otherwise moves us over on sandy soil.

The Goal and Purpose of the Sermon.—The sermon should point to the deceptiveness of false prophets, the foolishness and sinfulness of building a life on error, and the wisdom of building on Christ the solid Rock. It must be emphasized that this life in Christ is not an activity of our mind, will, and ability; but the power of God in us.

Sin Diagnosed.—This text hits hard at the sin of error in doctrine and life. We are too prone to excuse error as a mere human mistake, especially if one is sincere. God's Word knows no such excuse for the damnable mistake of building on anything other than Christ.

Opportunities for Explicit Gospel.—It is only the power of the Gospel that makes men wise and leads them to truth and salvation. The Gospel as well as the Law is the foundation of a sermon on this text; just as it is the foundation of the new life in Christ Jesus, the Savior. The Law may lead one to know his error, but only the Gospel can overpower it.

Illustrations.—We want truth in religion, as we want truth in currency, truth in material value, truth in medicine. We do not want counterfeit money, cheap and imitation materials, or quack medicines. Why should we accept anything short of that which is true and genuine when the eternal welfare of the soul is at stake?

Satan's first lie was a half-truth. He still covers the poison of error with a sugar-coating of truth.

*Outline***Build Your Life on Truth in Christ**

- I. Beware of false prophets (vv. 22, 23).
 - A. Not all who call "Lord, Lord" are united with Christ.
 - B. The Word decides who is a true prophet. Deut. 13:1-3; Gal. 1:9.
 - C. Christ does not know (acknowledge as His) those who are not true prophets.
- II. The folly of building on sand sites (vv. 26, 27).
 - A. The easy way is not always the best.
 - B. Typical sand sites are: mere hearing without doing, work-righteousness without repentance, Modernism, Romanism, etc.
 - C. A life built apart from the rock of Christ's Word ends in destruction.
- III. The wisdom of building on Christ's Word (vv. 24, 25).
 - A. We hear and do Christ's Word not by natural power, but by the power of the Spirit in the Word.
 - B. Such a life, built on hearing and doing, weathers all storms, even death.
 - C. The authority of Christ's Word has stood for centuries to the amazement of men. It endures forever (vv. 28, 29).

Baltimore, Md.

GEORGE H. SOMMERMEYER

BRIEF STUDIES

CANTERBURY AND ROME

For a century a large part of the Church of England seemed to have been striding with seven-league boots toward Rome. Until ten years ago the Roman Church in Britain leaned more and more toward Canterbury. Yet neither could call the other friend. Like Hadrian's Wall, which barricaded Roman Britain from the Picts and Scots, the question of the Papacy still cleaved clean lines.

Pusey, Newman, and the Oxford Movement willed to the Church of England an appreciation of the color and warmth of Roman tradition and liturgy. Now, many Church of England clergy no longer hesitate to use Latin in their prayers, to employ the Roman missal, or to say a Requiem Mass on occasion. In vestments and liturgy, under the pressure of the more extreme Anglo-Catholics, some sections of the Church of England seem to have become more Roman than Anglican.

For years Rome has attempted with considerable success to shore up its claims to Britain. As a constant builder of churches, it has not hesitated to appropriate names which have always been Anglican, for example, St. Edward the Confessor. It has broadened its base by instituting an English missal. It has sought out men of influence like Evelyn Waugh and Graham Greene, even though their mantles do not always fit quite so precisely as it likes to advertise. It has established its prime cathedral in Westminster, as a rival to Westminster Abbey.

The Roman accent on the cult of the Blessed Virgin Mary in the past five years, especially the dogmatic definition of the Assumption, has brought sharp rebukes from moderate Anglicans. The sharpest of these has been a smallish monograph, *Infallible Fallacies*. First printed in October, 1953, by the Society for the Propagation of Christian Knowledge and now in its eleventh edition, it has effectively answered the extravagant claims of Rome.

In the mind of the ordinary Roman Catholic, a priest of the Church of England holds an improper ordination. Therefore his sacerdotal functions as a representative of God are invalid. To the Anglican, whose insistence on apostolic succession is one of the touchstones of his faith, this is the rankiest of insults. For while many an Evangelical in the Church of England is in doctrine closer to his Presbyterian or Methodist neighbor than to the Anglo-Catholic, his historical position on apostolic succession still tends to bind him closer to the Anglo-Catholic.

Roman Catholic accusations against Canterbury center chiefly in the validity of its orders. They insist that the line of succession was irreparably interrupted during the reigns of Henry VIII and Edward VI. Matthew Parker, Archbishop of Canterbury, they insist, had no authority as a bishop, because of alterations in the ordinal used at his consecration.

One of the most resented Roman accusations insists that it was Henry VIII who was the founder of the Church of England and that the king or queen is still its Supreme Head. The Anglican would quickly retort that the proper title should be Supreme Governor, not Supreme Head, a change which Elizabeth brought about in 1559. He would probably also add that Henry chose the title to get easy access to church property and funds, not because he desired to be its spiritual head.

The history of Roman difficulties in England goes back to the Council of Whitby in 664 and the debates on the date of Easter and the shape of the tonsure. Irish Christianity never did blend well with the Latin. Rome never had so firm a hold on England as on other provinces, and the Anglican can quite justifiably still claim membership in the Holy Catholic Church, the church from which Rome herself branched off during the Middle Ages.

The brief return of a Roman Catholic monarch to the English throne in the person of Bloody Mary offers Anglicans good ammunition. One need not even count the number of her martyrs to argue tellingly. Cardinal Pole, her special nuncio from Rome, apparently thought more highly of the validity of Anglican ordination than do modern Roman Catholics. He failed to reordain and reconsecrate bishops and priests who had won their character since the time of Henry's break with Rome. Thus he tacitly admitted the efficacy of Anglican ordination.

Even with the accession of Elizabeth the Pope failed in political astuteness. For one thing, he delayed the excommunication of queen and people for twelve years; thus he tacitly admitted they were still loyal members of his fold. For another, the Jesuit plot to assassinate Elizabeth won him no more popularity than his intrigues with Philip of Spain, who was soon to launch an armada.

Current differences of opinion between Rome and Canterbury revolve chiefly about three modern dogmas—papal infallibility, the immaculate conception of the Blessed Virgin Mary, and her assumption. Even in practical church work, however, the Anglican sharply resents the totalitarianism and intolerance of Rome, its double-facedness, its proselytizing. However much some Anglicans like Roman practices

and customs; however much they call themselves Catholics, the Church of England is still as far from Rome as an Eskimo from the equator.

THEODORE J. KLEINHANS

A NEW THEORY OF CHRIST'S BIRTH

An erroneous view of the birth of Christ has recently been espoused over the Mutual Network and international short wave radio stations by M. R. DeHaan, M. D., of Grand Rapids, Mich., on the program "The Radio Bible Class." Dr. DeHaan's explanation of Christ's birth, which we might call the "blood-birth theory," gives a physical explanation to the article of the Apostles' Creed, which affirms that Christ was "conceived of the Holy Ghost." This semiplausible but heretical theory, briefly put, asserts: The Bible teaches that Jesus was conceived in the womb of a Jewish virgin by a supernatural insemination of the Holy Ghost, apart from any generation by a human father; furthermore, this Child, Jesus, conceived by the Holy Ghost, born of a supernaturally inseminated mother, was sinless.

The theory is an attempt to answer the question, "How could Jesus be born of a woman and yet be sinless?" Some theologians have answered this question by making the Blessed Virgin Mary out to have been sinless. The "blood-birth" theory answers it through deductions from obstetrics.

Research in the process of human reproduction has definitely established that the blood which flows in an unborn baby's arteries and veins is not derived from its mother but is produced within the body of the foetus itself. An unfertilized ovum could never develop blood since the female egg, without the introduction of the male sperm, does not contain the elements necessary for the production of blood. The hen's egg is an example. An unfertilized hen's egg is just like the unfertilized human ovum except that it is on a different scale. If the unfertilized hen egg is placed in an incubator it would never develop into a baby chick, but eventually would decay. If, however, the incubated egg is fertilized by the introduction of male sperm, in a very few hours signs of life are recognizable, and it is not long before red streaks are seen in the egg. The male sperm uniting with the female ovum has produced life in that egg, the theorists explain, quoting Lev. 17:11: "For the life of the flesh is in the blood." From this they deduce: The male sperm is the source of blood, the seat of life.

Again, while from the time of conception to the actual birth blood does not go from the mother to the child, the mother's blood, however, does transmit to the child through the placenta (temporary tissue,

afterbirth) all the needed soluble nutritive elements and carries away the wastes from the child. This is accomplished by osmosis.

On the basis of these facts, the "blood-birth" theorist asserts that medical science has given the answer to how Christ, the Son of Man, with a body derived from Adam but without Adam's carrier of sin, his blood, could be sinless.

Here Heb. 2:14 is made to fit their picture. The fact that Christ took of man's flesh and blood, but not in the same way as all other men, means He did not take their blood. One of DeHaan's addresses, on the "Chemistry of the Blood," affirms the new belief as follows: "In the creation of man, Adam's body was made from the dust of the earth, but God breathed into his nostrils the breath of life. Since life is in the blood, this act resulted in the formation of blood in Adam's body, but the first Adam's blood was corrupted and sin transmitted through it to all mankind. In the last Adam and the second man, new and divine and sinless blood is produced in a body that was the seed of Adam and by this resulted in the production of divine blood."

According to its adherents, this theory proves other important teachings of Scripture. Since Christ had divine, sinless blood, it is only natural that "the blood of Jesus Christ, His Son, cleanseth us from all sin." When the Apostle says, "I know that in me, that is, in my flesh, dwelleth no good thing," the "no good thing" dwelling in his flesh is sinful blood. The teaching on Christ's death also takes a new twist: Sin made human blood corruptible. Soon after death decay sets in, and it begins in the blood. Christ, with divine blood, had no such experience at His death, hence He was only apparently dead on Calvary; His blood enabled Him to die for the sins of others without ever dying itself. Lazarus, in the grave only a day more than Christ, was already decaying because his blood was sinful; Christ did not start to decay because His divine blood never would cease to be the life of His flesh. Other similar deductions can be drawn from this theory.

In evaluating this theory, let us note first that biology itself invalidates it. While a mother contributes no blood to her child, it does not follow that the father alone contributes all the constituents of blood. The father contributes some of the essentials of blood. Without sexual union, foetal life, which makes its own blood, is impossible. Blood potentials, however, are not the only contribution of the male; conception would be impossible without other factors, such as genes.

Scripture likewise contradicts this theory, totally and finally, and points out the fallacies in its conclusions.

1. According to the theory, divine blood was received into the human body of Christ, since only divine blood would save us. Obviously such a statement is based on the erroneous assumption that "sinless" and "divine" are synonymous words. Adam before the Fall was sinless, but his blood was not divine. He was created sinless.

2. Divine blood was not given to Christ in the womb of the Blessed Virgin Mary from heaven. Jesus did not bring His human nature with Him from heaven. Jesus was truly "Abraham's seed," "David's Branch," etc. Heb. 2:14 expressly says He partook of flesh and blood. It was earthly, human blood, blood of the generations of His forebears.

3. The theory would have us believe Christ's blood was only *borne* (carried) by Mary and not *born* of her. Scripture assures us that Christ, in every human essential, was truly the "Fruit of thy [Mary's] womb." Natural generation is the fruit of male and female union, Christ's birth was out-of-the-ordinary generation. The Holy Spirit caused the Blessed Virgin Mary to conceive Him without genes, the contributions the male makes in ordinary generation. When the Blessed Virgin Mary asked how she could conceive without a husband, she was told: "The *power* of the Highest shall overshadow thee."

4. Scripture tells us the Incarnation involved not merely the birth of our Lord's divine nature, which had existed from eternity, but the birth of Jesus Christ.

5. God is a spirit, and blood cannot run in nonexistent veins. Human blood is human.

6. The theory that Christ's divine blood saves sinners who have sinful blood as the "no good thing" in their flesh is based on a complete misunderstanding of the nature of sin. In Aristotelian terms, sin does not belong to the substance of man but is an accident. The "no good thing" in human flesh is not sinful blood, but a part of our total depravity.

7. To say that Christ's blood had to be divine blood so that He could die and yet not die is untenable because of two considerations: First, Christ, although with human blood, was sinless. He did not have to die. He gave His life voluntarily; it was a true ransom. Second, the assertion is a contradiction in terms.

Ultimately the "blood-birth" theory turns the personal union of Christ into a personal combination. Medical science cannot explain the unique union of natures in Christ. Science can shed increasing light on the birth process of other children, but the birth of the Babe of Bethlehem eludes human understanding and remains a miracle.

Clarence Center, N. Y.

LOREN J. SHILEY

THEOLOGICAL OBSERVER

PROFESSOR WERNER ELERT ON THE IMPORTANCE OF PREACHING IN PUBLIC WORSHIP

According to a report in the *Informationsdienst* of VELKD (January 1955), the first volume of the *Agende fuer evangelisch-lutherische Kirchen und Gemeinden* was approved by the General Synod on October 13, 1954. Its adoption was preceded by a number of addresses by prominent Lutheran theologians on various subjects relative to Lutheran public worship. Dr. Elert's remarks touched on the importance of the sermon in the Lutheran service. Refuting the thoughts, often expressed, that in public worship the sermon has become obsolete as also Luther's emphasis on preaching as the chief part of congregational worship, he stressed the fact that in the ancient church preaching was considered as a necessary part of public instruction. Strictly speaking, it was not a constituent of the liturgical service, but something essentially independent of it. In the sermon the church appears in its function as teacher. Here it has something to say which it cannot entrust to the general instruction in religion nor to the special instruction of the youth (*Christenlehre*), since in the pulpit it offers to Christians something of which the older members cannot say that they learned that long ago. Luther's remark in his "pulpit prayer" is true: "The poor people are in need of instruction." That is the Lutheran conception of the sermon: it ranks above the liturgy. In Romanism the church still appears as the teacher. But that is true only of the clergy, which is separated from the people. By its doctrine of the *fides implicita* the laity must believe what the church teaches. But Lutheranism holds that the laity must *know* what the church teaches. This function of the sermon dare not be surrendered.

JOHN THEODORE MUELLER

THE ECUMENICAL MOVEMENT AND THE UNITY OF THE CHURCH

Religion in Life features in its spring number a symposium on the topic "The One Church and Our Many Churches." Professor T. A. Kantonen of Hamma Divinity School is one of the contributors. His analysis of the ecumenical movement in its relation to the denominations appears to us to be so penetrating and sober that we are taking the privilege of submitting the conclusion of his argument, which he expresses in the final paragraph. This reads in part:

"The ecumenical movement today is on the way to this unity [a unity of the Spirit]. But the pace appears to some to be so slow that drastic accelerative measures are needed. . . . Schemes of union born out of well-meaning but shortsighted impatience may perform a . . . disservice to the emerging unity of the church. The one church, in the fullest sense, completely free from tensions and divisions, will indeed remain a transcendent norm and an object of faith as long as the life of the church is bound to the concrete particularities of history. The attempt to override historical reality will result only in a crippled ecumenicity. Resisting the temptation to concentrate on the rearrangement of externals, let the church follow the path to true unity by seeking greater depth in the knowledge of her Lord, sensitive to the Spirit, who makes Christ a living reality to his people and binds the hearts of believers together in love."

P. M. B.

BISHOP HANNS LILJE ON PREACHING

When on October 13, 1954, the first volume of the new agenda for Lutheran churches was adopted by the German General Synod, also Dr. Lilje spoke on the significance of the sermon in public worship. He began his discussion by saying that he is a liturgist *par excellence* (*durch und durch ein Liturg*) and that he loves everything that is connected with the liturgy of the Christian Church. At the same time he heartily supported what Dr. Elert had said on the importance of preaching. It is a moment of darkness (*ein dunkler Augenblick*) when it is said in the Lutheran Church that the period of preaching is past. The Lutheran Church ceases to exist when it becomes uncertain with regard to the prominent position of preaching. There is nothing more improper (*weltfremd*) than the statement that the period of preaching lies in the past. The church which no longer can expect of God the *exousia* to spread the Gospel *docendo*, is no longer Lutheran. We may deplore that in matters pertaining to liturgy too much has been left to the arbitrary decision of pastors. That must be abolished and order restored. But we must deplore it still more that in our church the function of the sermon has been so greatly obscured. That is not the fault of the liturgists, but it is intimately connected with the unique development of our scientific theology. If this is its practical result that the preacher enters the pulpit without knowing what to say as a teacher of the church, then we face a calamity which we must take most seriously. A church without the power to proclaim the Christian message in such a way that the world can understand it must pray for a reformation.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Vienna. — "Free and One Through Christ Alone" will be the theme of the third assembly of the Lutheran World Federation to be held in the United States in August 1957. The theme was selected by the Federation's executive committee, which met here. In a call to member churches to attend the assembly, the committee asked that they suggest related subthemes for the various sections of the meeting. In so doing the committee emphasized that every phase of church life is influenced by unity and freedom.

The National Lutheran Council was assigned the task of determining the assembly site. Mentioned as possibilities, however, were Minneapolis, Philadelphia, and Purdue University in Lafayette, Ind. Present at the assembly will be 275 official delegates, 100 official visitors from member churches, 100 visitors from non member churches, 25 from denominational and interdenominational ecumenical bodies, and some representatives from youth groups.

The executive committee also decided to hold its next meeting in Madras, India, in January 1956, coinciding with celebrations there of the 250th anniversary of Lutheran mission work in India.

Washington, D. C. — The United States opposes any change in the present calendar, the State Department said in a note to Dag Hammarskjöld, secretary general of the United Nations. A new world calendar, proposed by India, has been referred to member nations for study by the UN. The State Department said that any further study of the proposal would "serve no useful purpose." The new calendar has been strongly opposed by some religious groups because it would mean that the Sabbath would keep shifting. The plan divides the year into four equal quarters, each having two months of 30 days and one of 31 days. The last day of the year and, in leap years, the day following June 30 would be called "white" days and would not be part of any week or month. Thus any given date would fall on the same day of the week every year. The State Department said it would not be appropriate for the UN to sponsor any calendar change conflicting with the principles of important religious faiths.

"This Government," it said, "further recommends that no further study of this subject should be undertaken. Such a study would require use of manpower and funds which would be more useful devoted to more vital and urgent tasks."

The State Department's action was praised in New York by Rabbi Herbert S. Goldstein, president of the League for the Safeguarding of the Fixity of the Sabbath. He said his organization recently had pre-

sented a petition against the proposed calendar change to Under Secretary of State Herbert Hoover, Jr. Reuben R. Figuhr, international president of the Seventh-Day Adventists, recently asked the State Department to oppose the new calendar. He said the change would "definitely disturb the religious program of many Christians, Jews, and Mohammedans, and bring economic distress and inconvenience to employer and employee alike."

Hartford, Conn.—Pastors of The Lutheran Church—Missouri Synod in Connecticut went on record here against any liberalizing of gambling laws by the state legislature. The denomination's Connecticut Valley Pastoral Conference, composed of 30 pastors, also opposed the "use of the church as a means of trying to get the gambling laws liberalized."

"The church does not want or need such laws for its sacred work," the conference said.

Chicago.—Public schools must create a climate favorable to the development of individual religious commitments nurtured in the home and church. This conclusion was reached by a study group at the 10th annual meeting here of the Association for Supervision and Curriculum Development (ASCD), a department of the National Education Association.

Examining the problem of teaching religion in the public schools, the group also agreed:

1. The issue is becoming increasingly critical.
2. The public school has a responsibility for developing moral and spiritual values but cannot teach sectarianism.
3. The school is responsible for teaching about religion as an essential aspect of our culture.
4. There is need for increased intercommunication among all concerned agencies: church, school, and home.

The group recommended that the ASCD give "considerable" attention to the matter of teaching religion in the public schools by "co-operating with other agencies; for example, the National School Boards Association" and by "conducting action research into practices in school communities."

Preparation of teachers for their roles in religious education and the implementation in actual practices of teaching about religion were cited by the group as some of the "more critical problem areas."

Some 3,000 educators attended the meeting, which tackled a wide range of school problems.

Washington, D. C.—A Lutheran official challenged a recent statement by Methodist Bishop G. Bromley Oxnam of Washington that reports of widespread immorality among GI's abroad are grossly exaggerated. Dr. Carl F. Yaeger, associate secretary of the Lutheran Service Commission, said he and other churchmen who had toured overseas military areas had found unwholesome moral conditions there. The Commission is a co-operative agency of the National Lutheran Council and The Lutheran Church—Missouri Synod. Bishop Oxnam made his remarks late last month after he had returned from a tour of U. S. bases in Germany.

Dr. Yaeger, a former Navy chaplain, had previously criticized moral conditions in Army life abroad in a report to the annual meeting of the National Lutheran Council. Replying to Bishop Oxnam, he stood by his statements and said they had been "confirmed by many reliable observers." Dr. Yaeger noted that Bishop F. Otto Dibelius, head of the Evangelical Church in Germany, had suggested to the U. S. Army Chief of Chaplains late last year that "we co-operate to raise the moral tone of two areas in the American Zone." He also said that members of a delegation of churchmen who visited the Far East and European commands last summer reported on the "appalling immorality in Oriental communities."

Dr. Yaeger's views were supported by Dr. Paul C. Empie, executive director of the National Lutheran Council, who returned recently from a trip to Europe during which he inspected the new Lutheran Service Center at Kaiserslautern, Germany. Dr. Empie told of visiting the "dark back streets" of Kaiserslautern, where, he said, "one could see Americans in uniform slipping in and out of buildings where unwholesome or worse activities went on behind heavily curtained windows." The NLC director said the Evangelical bishop of the area recently issued "a stinging pastoral letter to his people, rebuking any who had rented rooms for such disreputable purposes." The bishop told them, he said, "no matter how much they need the money, they must share the guilt for the immorality which had developed and could not unload all blame on the Americans."

Both Dr. Yaeger and Dr. Empie stressed the need for the church to give adequate spiritual and moral preparation to youths in uniform. "The problem is one which the military will not solve alone," Dr. Yaeger said. "It has neither the time nor facilities to devote to the moral training of youth in its broader meaning. This, as I view it, is the responsibility of our civilian institutions, especially the church."

Galveston, Tex. — Delegates representing American Lutheran Church brotherhood groups of some 180 parishes in the denomination's Texas District voted here to continue providing scholarships for 60 pre-ministerial students and aiding pre-professional church members in the district.

The Rev. M. W. Bulgerin of Galveston's First Lutheran Church said the Texas District is the only one he knows of in the denomination that provides such scholarships.

Detroit Lakes, Minn. — District Judge R. J. Ruegemer, St. Cloud, ruled that members of the Orthodox Lutheran Conference have no claim on the property of the Mount Calvary Lutheran Church of Ponsford, Minn. He held that the property belongs to The Lutheran Church — Missouri Synod.

Minneapolis, Minn. — The Augustana Lutheran Church has taken steps to explore unity prospects with three other groups of Lutherans. Members of its ecumenical relations committee are arranging separate sessions with representatives of the three groups in Chicago on March 28. Invited to confer were representatives of the United Lutheran Church in America; The Lutheran Church — Missouri Synod, and the joint merger committee of the American Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church.

Dr. Oscar A. Benson, Augustana president, said the Chicago conferences will discuss the basis by which altar and pulpit fellowship might be established between his church and the other groups and the relation of such a fellowship to eventual union.

For a time Augustana participated in the merger negotiations of the ALC, ELC, LFC, and UELC. It later withdrew on the grounds that the negotiations were not open to all Lutheran bodies and the agenda of the merger committee did not include ecumenical relations (membership of the proposed merged church in such bodies as the National Council of Churches and the World Council of Churches).

Some Augustana pastors have been unhappy over the withdrawal from the four-body merger negotiations and have urged that a referendum be conducted among the congregations in their denomination.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

AN IDIOM BOOK OF NEW TESTAMENT GREEK. By C. F. D. Moule.
New York: Cambridge University Press (American Branch), 1953.
x and 241 pages. Cloth. \$5.00.

We should like to see this admirable, even brilliant, work by the young Lady Margaret's professor of divinity in the University of Cambridge in the hands of every serious student of the Greek New Testament. The price is — understandably — high, but the book will pay off golden dividends to the diligent user. While designed primarily for theological students, advanced scholars will be happy to have it close at hand. And a handy book it is, half a pound lighter than Blass-Debrunner, five pounds lighter than Robertson.

Humbly the writer calls his book an "amateur's collection of specimens." His aim is to help the student reach decisions on points of exegesis and translation which involve syntax. Though not a systematic presentation of syntax with exhaustive catalogues of locutions, there is surprisingly little of importance in syntax not touched in this book, and a close study of its pages will be the best possible introduction to a wise use of the standard grammars. The student will be cured of the unscholarly practice of looking up a reference in his big grammar and thinking that all further study of a particular usage is rendered unnecessary. Actually, in many instances, solutions are not simple and various possibilities must be weighed. With an Englishman's fine training in the classics as a background, the author has gone through his New Testament and with keenly observant eye has noted the slightest deviations from the rules of school grammars, the subtle and often elusive nuances of an individual author, and has tried to solve any difficulty in usage. His method is that of discussion. He avoids dogmatizing. In cases where Moule can find no definite answer he modestly uses a "perhaps" or simply raises questions.

In the 26 pages, double-columned, listing the passages cited from the N. T., there are nearly 3,000 references. These passages are discussed in 27 chapters under appropriate rubrics. The Apocalypse alone is slightly treated, out of deference to the standard treatment by R. H. Charles in his commentary (cf. also the fine discussion of "Syntactical Peculiarities in Revelation" by Paul Bretscher in *CONCORDIA THEOLOGICAL MONTHLY*, XVI [1945], pp. 95—105). Moule's discussion is often quite sprightly and fascinating; one is reminded of Moulton in his classical *Prolegomena* or of the late James A. Kleist's syntactical discussions in his too little-known *Gospel of St. Mark* (Milwaukee: Bruce Publishing Co., 1936).

Some readers may criticize Moule for not furnishing more examples from the Septuagint, classic authors, and papyri. These, however, are available in other books. Instead of confusing the student by too many examples from the outside, Moule tries as far as possible to study the idioms in the light of the New Testament itself. Thus he presents hardly anything which is not immediately useful to the student.

A few quotations will show the author's spirit and his method. Commenting on the famous passage, Luke 7:47, he says: "Here complete consistency is reached if the $\delta\tau\iota$ -clause is taken as depending, in respect of logical connexion, on λέγω σοι: 'I can say with confidence that her sins are forgiven, *because* her love is evidence of it.' But some commentators take it with ἀφείωνται, making her love the ground of her forgiveness, not of the assurance that she has been forgiven—a non-Christian conclusion which throws the sentence into complete opposition both to the preceding parable and the second half of this very verse" (p.147). Or take the helpful comment on the difficult subjunctive in Mark 4:26, ὥς βάλλῃ: "This has been claimed as unique; but Luke 11:5,6 looks uncommonly like the same usage (it might be called a *parabolic* subjunctive): introduced in this case by τίς ἐξ ὑμῶν ἔξει φίλον, the construction passes over to this hypothetical subjunctive, with a twice repeated εἴτη" (p.23).

Outstanding chapters in our estimation are the ones treating tenses, cases, prepositions (40 pages!), the definite article, and the thorny problem of "semitisms." Candor bids us say that we could not subscribe to all interpretations suggested, but the author would be the last man to think that he has spoken the last word on all the problems discussed.

We missed a number of items which we should have liked to see discussed. So, on p.174, we missed a treatment of ἐν τῷ with the aorist infinitive (see Burton, *Moods and Tenses*, § 109). Again, do such loose infinitives as in Luke 1:54,72 perhaps reflect the Hebrew *infinitivus absolutus* employed as a gerund and translatable by the English participle? Further, in connection with "the use of the third person plural with a vague and unexpressed subject" (pp.28 and 180) and in connection with some uses of the passive (e.g., in the Beatitudes), has Moule considered the possibility in some cases of an idiom hinting at the unexpressed Divine Agent (see Gustaf Dalman, *The Words of Jesus*, pp.224 f.)? Has he considered the possible solution of some of our problems in the light of what has been called "folk logic"? See on this the intriguing presentation of W. Havers, *Handbuch der erklärenden Syntax* (Heidelberg, 1931), especially §§ 38—53. Little work on the New Testament on this line has been done thus far, to the best of our knowledge.

The conscientious work of the author is matched by the conscientious work of the printers and proofreaders. This reviewer failed to find a single printer's error or a single false citation.

V. BARTLING

DER ROEMERBRIEF. By Hans Asmussen. Stuttgart: Evangelisches Verlagswerk, 1952. 371 pages. Cloth. DM 16,80.

At Oberursel last summer this reviewer studied Provost Asmussen's fine helpful commentary on Romans with deep interest and great profit. It follows the exegetical methodology of Schlatter. Except in notes appended in the rear, it does not concern itself with linguistic, historical, exegetical, and polemical problems. It states in a new excellent translation of the text what St. Paul says in paragraphs and chapters, and then it presents after each such division the quintessence of the author's studies and meditations. It is solely interested in what the Apostle has to tell the Christians at Rome, and it says it in simple, dignified German. There is a challenge on every page. While the thinking reader will not always agree with the author, he will thank Provost Asmussen nevertheless for this stimulating, informing exposition of St. Paul's matchless Romans. We hope that it will be widely studied also in our country.

JOHN THEODORE MUELLER

CHRISTIAN DOCTRINE: A ONE-VOLUME OUTLINE OF CHRISTIAN BELIEF. By John Mackintosh Shaw. New York: Philosophical Library, 1954. 379 pages. Cloth. \$6.00.

The scholarly, Edinburgh-and-Marburg-trained author—a student of H. R. Mackintosh and the professor of systematic theology at Canada's influential Queen's Theological College in Kingston for the past quarter of a century—proposes in the compass of one volume to furnish ministers, theological students, and thoughtful Christian and non-Christian readers generally with a statement of the Christian faith that is "relevant and meaningful for the living thought and conduct of the present." Writing consciously within the Reformed-Presbyterian-Calvinistic tradition, Shaw takes the Westminster Standards as his point of departure without subscribing to them in detail. The sources of Christian doctrine are defined as the Sacred Scriptures, Church teaching and tradition, and Christian experience. The general method of the book is to set forth the Biblical data on each subject treated and to follow these with a survey of the history of the doctrine in the history of the church. Turning to individual points, we read that "election" is the principle "according to which Providence uses the one or the few, one individual or one nation, to bless the many"; "predestination" does not even rate an entry in the index! The church's ministry is a "Divine appointment," but we may surely believe that the divine presence and blessing accompanies any ecclesiastical "ordination," whether "papal or episcopal or presbyteral or congregational." An "ethical and spiritual" interpretation of the Atonement is preferable to one that is "too legal and forensic," but a purely "subjective" or "moral influence" theory is inadequate. The "Gospel Sacraments" of Holy Baptism and the Holy Eucharist signify, seal, and

apply grace to believers. Infant Baptism is proper, and "confirmation" is desirable, but with reference to the Holy Communion "Luther's later view (which is the present Anglo-Catholic or High Anglican view) with its doctrine of 'consubstantiation,' according to which, on recital of the formula of institution the body and blood of Christ are united to the elements in a mysterious way, and thus are present in the sacrament 'in, with and under the form of the bread and the wine' (*in cum et sub specie panis et vini*)"—no documentation is given—is too material, corporeal, and carnal a concept. The doctrine of the resurrection of the body at an indefinite distance in the future is "Jewish and pre-Christian rather than Christian"; the resurrection, "that is to say, the assumption by the spirit of its spiritual resurrection-body, takes place for each individual at death." Yet "we are encouraged in the New Testament to look forward to one final consummating coming in which we see the fulfilment of history." Universalism and the doctrine of conditional immortality (the latter with the concomitant annihilation of the irremediably wicked) are both more attractive alternatives to the traditional doctrine of eternal punishment; Shaw inclines on a rational basis to the conditional immortality theory, but concedes a sentimental inclination to Universalism.

ARTHUR CARL PIEPKORN

KERYGMA UND MYTHOS. III Band: Das Gespräch mit der Philosophie. By Karl Jaspers, Kurt Reidemeister, Rudolf Bultmann, Fritz Buri, Hans-Werner Bartsch. Hamburg-Volksdorf: Herbert Reich Evangelischer Verlag, 1954. 101 pages. Cloth. DM 6,00.

For all who wish or have to inform themselves on Bultmann's much-discussed theories summarized in the term "demythologizing," this is an excellent collection of papers. The prospective reader has to be warned that the papers, republished from German and Swiss journals, are written in modern, philosophical German, and if he thinks that the perusal will be a little holiday jaunt in pleasant fields, he is in error. But for an understanding of Bultmann the effort involved is richly rewarding. Karl Jaspers, one of the early existentialist philosophers, gives us what at first looks like an annihilating critique of Bultmann's positions. Bultmann replies at some length, and three other scholars furnish discussions which are valuable for those who wish to obtain an insight into the debate pertaining to Bultmann's positions. Jaspers maintains that Bultmann's "demythologizing" is based on two propositions which are both wrong. The first one is that modern science and the present world view do not permit the people of this age to believe in miracles or direct intervention of gods and demons. The second has to do with a view of scientific philosophy by means of which, using so-called existential interpretation, Bultmann thinks certain religious values or truths can be safeguarded.

As to the first one of these pillars, Jaspers maintains that, for instance, the teaching of the resurrection of the body was just as much of an

offense to the people 2,000 years ago as it is now and that hence one cannot here speak of a specifically modern attitude. And if science is invoked, the nature of true science is that it does not offer a world view at all; it merely investigates and reports facts. Bultmann's view of science is inadequate.

With respect to the second pillar Jaspers says that the philosophy which Bultmann wishes to use is that of Heidegger, as set forth in the latter's book *Sein und Zeit*. Jaspers suspects that Bultmann misunderstands Heidegger. As Bultmann employs this philosophy, it ceases to be real philosophy; it gets to be the *Professorenphilosophie* of the 19th century. Jaspers' critique does not imply that he himself accepts the accounts and teachings of the Holy Scriptures as true. He, for instance, does not believe that a dead body can become alive. His own view as to the meaning of *Mythos*, while he calls the term "demythologizing" almost blasphemous (p. 19), is rather obscure. In one passage he terms the content of mythical language "untranslatable truth" (p. 30).

All this is sufficiently challenging, and Bultmann does not remain silent. To understand him one must not forget that he is a Barthian and as such an adherent of the so-called theology of crisis. He asserts that Jaspers misunderstands the significance of "demythologizing." His first concern, so he says, is not to make it possible for modern man to believe, but to lead modern man to the important decision (*krisis*) which is required; "demythologizing" is merely a means to an end. The chief question, according to his contention, is a hermeneutical one, concerned with interpreting the Bible and the Christian message in such a way that they will be meaningful to modern man. If the interpretation is of the right kind, it will help the hearer to understand the problems of his existence; and here the methods and insights of existential (philosophical) analysis are useful. There is implied a denial on the part of Bultmann that his incursion into the field of philosophy is of such a nature that philosophy ceases to be true philosophy.

What has been stated thus far reports merely a small segment of the debate between Jaspers and Bultmann. It, for instance, does not take into account Jaspers' attack on the doctrine of justification, which he thoroughly misunderstands, and Bultmann's energetic rejection of the opponent's position (pp. 22, 56 f.). The theologian cannot escape reading about such discussions; the professional magazines and other papers report them, and to some extent he has to be informed on their significance. From these debates he will learn a good deal about human nature and modern man, and here and there he will find a valuable hint as to the proper approach when he has to counsel people in their perplexities. He will see that in the last analysis we have here but another phase of the old unceasing warfare between divine revelation and man's own cogitations. Viewing this clash, his prayer will be, "Lord, I believe, help Thou my unbelief!"

WILLIAM F. ARNDT

THE HYMNS OF CHARLES WESLEY. By R. Newton Flew. London: The Epworth Press, 1953. 79 pages. Cloth. \$1.75.

This interesting study is devoted largely to the structure of the hymns of Charles Wesley. Though we cannot always share the enthusiasm of the author, we venture the opinion that the book offers enough to convince the reader that the name of Charles Wesley is there to stay in the field of Christian hymnody. It is interesting to note that though Wesley wrote his hymns also to bring back the degenerate and the downtrodden to Christ, he did not resort to an inelegant type of style and diction in order to do so. On the contrary, he employed poetic beauty to lead to the beauty of the redeeming Gospel.

WALTER E. BUSZIN

CURE YOUR NERVES YOURSELF. By Louis E. Bisch. New York: Wilfred Funk, 1953. 240 pages. Cloth. \$3.50.

The idea of this book is to furnish the layman with material that he can use in clearing up minor mental disturbances himself. The author seems to be attempting to provide a handbook to relieve pressure on psychiatrists who find much of their time taken up by people who have no really serious difficulties. He lists ten types of disturbances which he feels can be handled by the laymen if they are not too intense. They are dread of insanity, fear of suicide, self-consciousness, anxiety, compulsions, fears in general, fear of ill health, unhappy love affairs, sexual maladjustment, and marital difficulties. While this approach may be helpful to some people it may only confuse and intensify the problem for the majority. There is no real substitute for the face-to-face counseling relationship. Probably the best use of this book is for the pastor who will use the suggestions in counseling his people.

K. H. BREIMEIER

PATTERNS OF PROTESTANT CHURCH MUSIC. By Robert M. Stevenson. Durham: Duke University Press, 1953. viii and 219 pages. Cloth. \$4.00.

It is interesting to note that the very first chapter of this informative book is a ten-page discussion of Luther's musical achievement. The succeeding chapters discourse on Reformed church music, the work of John Merbecke, Bach's religious environment, the oratorios of Handel, the hymns of Isaac Watts, the musical Wesleys, John Mason Neale and tractarian hymnody, Ira D. Sankey, and the growth of "Gospel hymnody," papal pronouncements on music, the impact of papal teaching in the United States, and other kindred subjects. We admire greatly the sobriety of the author; he remains respectful even when expressing his disapproval. Mr. Stevenson's book will help to raise the standards of Protestant church music in America, and the very fact that it was published indicates that the number of those is growing steadily who object to the unworthy music and worship standards which are rampant in American Protestantism, in fact, in American churches in general.

WALTER E. BUSZIN

THE PASTOR AND HIS LIBRARY. By Elgin S. Moyer. Chicago: Moody Press, c. 1953. 160 pages. Cloth. \$2.50.

The author, librarian and teacher of church history at Moody Bible Institute of Chicago, presents a practical system of cataloguing one's private library based on the widely used Dewey Decimal Classification system. He has intentionally left his system open to modification for individual needs. Many will probably find his short sections on filing and the textual index very helpful. The guidance is generally of high value, clearly presented, and of practical use to anyone who must employ books in his work. Two helpful lists of conservative commentaries and authors plus the addresses of some excellent domestic and foreign booksellers complete the book.

E. J. SALESKA † AND EDGAR M. KRENTZ

20 STEWARDSHIP SERMONS. By Pastors of the Evangelical Lutheran Church. Minneapolis: Augsburg Publishing House, c. 1954. 227 pages. Cloth. \$3.00.

Here is another noteworthy volume in the series of pericopic and occasional sermons published by the Evangelical Lutheran Church. The sermons apply not only to fund-raising, but to the stewardship of life and the consecration of self as well as money. Some concern the use of money itself. The currently common, but thoroughly Mohammedan, motivation of giving for the sake of personal satisfaction is happily absent.

RICHARD R. CAEMMERER

THE THEOLOGY OF SEX AND MARRIAGE: A SHORT GUIDE FOR READERS AND STUDENTS. By D. S. Bailey. Westminster, England: Published for the Church of England Moral Welfare Council, 1953. 28 pages. Paper. 1 shilling.

This brief pamphlet is offered to all who teach about sex and marriage as a guide to the extensive literature in this field. It lists nearly two hundred titles under the following subheads: Works of Reference; The Bible; The Theology of Marriage and Sexual Relationship; Personal Relation and Sexual Life; Woman and Society; Historical Works; Liturgiology; Canon Law and Civil Law; Moral Theology and Moral Problems; Miscellaneous.

O. E. SOHN

NEVER GIVE UP! 36 Sermonets of the Christian Year. By Luther A. Schuessler. Northwestern Publishing House Print, 1954. 83 pages. Paper. \$1.00.

Eighty-three pages of neatly and pungently written devotional essays, supplemented with sometimes truly distinguished verse by Mrs. Schuessler, reflect religious journalism at a high level (many of these sermonets were originally published in a neighborhood newspaper) and are useful for personal reading or group work. They sound a clear and winsome Gospel note.

RICHARD R. CAEMMERER

DICTIONARY OF PASTORAL PSYCHOLOGY. By Vergilius Ferm. New York: Philosophical Library, 1955. 336 pages. Cloth. \$6.00.

For quick reference to the terms that one finds cropping up in the literature on pastoral care, this volume should be helpful to the parish minister. Naturally the definitions and even the longer articles on more important subjects suffer from brevity, but they still serve to enlighten the peculiar meaning of a word as it is used in psychology. Specific articles have been written by qualified authors from a number of related fields. The terms cover a large range, including animal magnetism, sermons, and endocrinology. Biographies of leading men are included.

K. H. BREIMEIER

PASTOR AND CHURCH. By Gilbert L. Guffin. Nashville: Broadman Press, 1955. 154 pages. Cloth. \$2.00.

The first three chapters of this down-to-earth manual of pastoral leadership are a brief study of the early New Testament church and are more widely applicable. The remaining fourteen chapters, dealing with the organization, officers, and program of the church, are usually slanted toward Baptist church life; yet the individual paragraph captions enable even a non-Baptist reader to gain helpful hints for practical church work quite readily.

O. E. SOHN

BEYOND ANXIETY. By James A. Pike. New York: Charles Scribner's Sons, 1954. viii and 149 pages. Cloth. \$2.75.

This is a splendid book. Dean Pike is a man who has lived several lives—Roman Catholic and Episcopal, lay lawyer and theologian. His book is a useful antidote for much of the literature that he terms "escapist" in our time. It is so by the discipline that it gives for self-examination; some of the paragraphs on investigating personal motives and anxieties are potent indeed. It is so also through the effort to set before the reader the faith in the redemptive work of Christ and the fellowship of love in the church of Christ—of which Dean Pike calls the Spirit the *esprit de corps*. The writing is crowded but lucid and satisfactorily free of both theological and psychological jargon. Every Christian reader will make his own list of underscorings—some of mine were on faith as an experience (p. 18), behavior as more than code (p. 35), qualifications of good counsel (p. 84), and the nature of worship (p. 143).

RICHARD R. CAEMMERER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

Science in Synthesis: A Dialectical Approach to the Integration of the Physical and Natural Sciences. By William H. Cane, Benedict M. Ashley, John D. Corcoran, and Raymond J. Nogar. River Forest: Dominican College of St. Thomas Aquinas, 1953. 289 pages. Cloth. \$3.50.

Sword of the Spirit: A Biography of Samuel Trexler. By Edmund Devol. New York: Dodd, Mead and Company, 1954. 298 pages. Cloth. \$4.00.

Great Is the Lord. By Robert G. Lee. Westwood: Fleming H. Revell Company, 1955. 160 pages. Cloth. \$2.00.

Notes for Addresses at Funeral Occasions. By William P. Van Wyk. Grand Rapids: Baker Book House, 1955. 140 pages. Cloth. \$2.00. This is the fourth printing of a series of 36 funeral sermon outlines first published in 1945.

Pulpit Themes: One Hundred Outlines of Sermons. By Matthew Henry, Christmas Evans, Andrew Fuller and others. Grand Rapids: Baker Book House, 1954. 227 pages. Cloth. \$2.80. This title is a reissue, in the publisher's Co-operative Reprint Library, of Part II of *Pulpit Themes and Preacher's Assistant*, with an introduction, "Remarks on Preaching," by C. G. Finney.

Expository Outlines on the Whole Bible. By Charles Simeon. Volume 11: *Matthew*. Grand Rapids: Zondervan Publishing House, 1955. 635 pages. Cloth. \$3.95. With this volume the publishers begin another major photo offset reprint project. Between March 1955 and November 1956 they propose to reprint all twenty-one volumes of the *Horae Homileticae* of the brilliant Cambridge Evangelical preacher and professor, Charles Simeon (1759—1836), first published in 1833. The text used for this particular reprint is that of the eighth edition, published in London in 1847. When completed, the project will once more make available in print a chapter-by-chapter expository commentary on the whole Bible—minus the Apocrypha—in over 2,500 "sermon skeletons." In his introduction to the new edition, Herbert Lockyer quotes Bishop Joseph Handley C. G. Moule, a nineteenth-century biographer of Simeon: "All the facts and all the mysteries of Revelation were seen by [Simeon] always in relation to the central and unique truth of the atoning death of the Son of God, the glory of 'the Lamb that was slain.' Luther's 'article of a standing or falling church' was for Simeon the article of a standing or falling soul, in unalterable personal conviction." Of Simeon it was said that "no one ever heard a dry sermon from [his] lips or had to listen to a dull remark in conversation with him." Both statements are admirably borne out by his *Horae Homileticae*.

The Early Evangelicals: A Religious and Social Study. By L. E. Elliott-Binns. Greenwich: The Seabury Press, 1953. 464 pages. Cloth. \$6.50.

The Last of the Fathers: St. Bernard of Clairvaux and the Encyclical Letter, Doctor Mellifluus. By Thomas Merton. New York: Harcourt, Brace and Company, 1954. 123 pages. Cloth. \$3.50.

Realms of Value: A Critique of Human Civilization. By Ralph Barton Perry. Cambridge: Harvard University Press, 1954. xii and 497 pages. Cloth. \$7.50.

The Doctrine of Justification: An Outline of Its History in the Church and of Its Exposition from Scripture. By James Buchanan. Grand Rapids:

Baker Book House, 1955. vii and 514 pages. Cloth. \$4.95. James Buchanan (1804—1870) was a distinguished Scottish clergyman and theological professor. The present work, a photolithoprinted reissue of the 1867 Edinburgh printing, contains the second series of Cunningham Lectures (1866), which Roger Nicole, who writes the preface to the new reprinting, regards "as the finest achievement from [Buchanan's] pen." Part I traces the history of the doctrine through the Biblical, patristic, scholastic, Reformation, and post-Reformation periods; Part II expounds the doctrine in terms of the Biblical meaning of the term, the proper nature of justification and its relation to the Law and justice of God, the mediatorial work of Our Lord, His righteousness, grace, work, faith, and the work of the Holy Ghost. The extensive notes are segregated in an appendix. Buchanan endorses with unqualified appreciation blessed Martin Luther's exposition of the doctrine of justification by faith alone. At the same time, while adducing "abundant evidence to show that the doctrine of a free justification by grace, through faith in Christ alone, was obscured and corrupted at a very early period in the history of the church," he also stipulates that the "doctrine of justification by grace through faith was not a novelty introduced into the Church by Luther and Calvin; that it was held and taught by some of the greatest writers in every [post-Apostolic] age; and that there is no truth in the allegation that it had been unknown for 1,400 years before the Reformation" (p. 97). —The reproduction in this edition is exceptionally successful as reprints go.

Søren Kierkegaard and Catholicism. By H. Roos, translated from the Danish by Richard M. Brackets. Westminster: The Newman Press, 1954. 62 pages. Paper. \$1.60.

The Legacy of Luther: Martin Luther and the Reformation of the German Lutherans from Luther's Death to the Beginning of the Age of Goethe. (*Martin Luther und die Reformation im Urteil des deutschen Luthertums*, Volume I: *Darstellung*.) By Ernst Walter Zeeden, translated by Ruth Mary Bethell. Westminster: Newman Press, 1954. xiii and 221 pages. Cloth. \$3.50.

The Unmarried Mother in Our Society: A Frank and Constructive Approach to an Age-Old Problem. By Sara B. Edlin. New York: Farrar, Straus and Young, 1954. 189 pages. Cloth. \$3.00.

The Holy Spirit in Evangelism. By John Benjamin Lawrence. Grand Rapids: Zondervan Publishing House, 1954. 88 pages. Cloth. \$1.50.

Spiritual Values in Shakespeare. By Ernest Marshall Howse. New York: Abingdon Press, 1955. 158 pages. Cloth. \$2.50.

The Glorious Revival Under King Hezekiah. By Wilbur M. Smith. Grand Rapids: Zondervan Publishing House, 1954. 54 pages. Paper. 50 cents. A revised reprint of the 1937 impression.

Sketches of Sermons on the Parables and Miracles of Christ. By Jabez Burns. Grand Rapids: Zondervan Publishing House, 1954. iv and 316

pages. Cloth. \$2.95. A photolithoprinted reissue of a popular series of sermon outlines by a British Nonconformist clergyman of the nineteenth century.

The Art of Winning Souls: Practical Hints for Christian Workers. By Herbert Lockyer. Grand Rapids: Zondervan Publishing House, 1954. 64 pages. Paper. 50 cents.

Workable Prayer Meeting Programs. By Theodore W. Engstrom. Grand Rapids: Zondervan Publishing House. 150 pages. Cloth. \$2.00.

Sermon Outlines for Worship and Devotional Services. Edited by Al Bryant. Grand Rapids: Zondervan Publishing House, 1954. 122 pages. Cloth. \$1.50.

Simple Sermons on Salvation and Service. By W. Herschel Ford. Grand Rapids: Zondervan Publishing House, 1955. 136 pages. Cloth. \$2.00.

Encounter with Revolution. By Millard Richard Shaull. New York: Association Press, 1955. xi and 145 pages. Cloth. \$2.50.

Preaching on Bible Characters. By Faris Daniel Whitesell. Grand Rapids: Baker Book House, 1955. 150 pages. Cloth. \$2.50.

The Children's Hymnal. Edited by Harry J. Bernthal, Allan H. Jahsmann, Edward W. Klammer, and Arnold C. Mueller. St. Louis: Concordia Publishing House, 1955. 102 pages. Cloth. \$1.65.

God Still Guides. By Barbara M. Bowen. New York: Vantage Press, 1954. 57 pages. Cloth. \$2.00.

The End of Time: A Meditation on the Philosophy of History (Über das Ende der Zeit). By Josef Pieper, translated by Michael Bullock. New York: Pantheon Books, 1954. 157 pages. Cloth. \$2.75.

Ghosts and Poltergeists. By Herbert Thurston, edited by J. H. Crehan. Chicago: Henry Regnery Company, 1954. ix and 210 pages. Cloth. \$4.00.

The Child's First Song-Book in Religious Education for the Sunday School, the Home, and the Kindergarten. By Louise M. Oglevee, with music by William G. Oglevee and Donovan W. Oglevee. New York: Morehouse-Gorham Company, 1954. 69 pages. Cardboard covers, plastic binding. \$1.25. The seventh reprinting of a collection of forty-eight children's songs with music and annotations, first published in 1927.

Dialogues of Alfred North Whitehead. Edited by Lucien Price. Boston: Atlantic-Little, Brown and Company, 1954. 396 pages. Cloth. \$5.00.

Ephesians. By Walter C. Wright. Chicago: Moody Press, 1954. 128 pages. Paper. 35 cents.

Guidance to the Study of the Old Testament. By Thomas Meadows. New York: Vantage Press, 1954. xii and 291 pages. Cloth. \$4.50.

Fire on a Drumhead: A Year of Sermons for Girls and Boys. By Carl S. Weist. New York: Harper and Brothers, 1955. 157 pages. Cloth. \$2.00.

The New Bible: Pro and Con. By William Carey Taylor. New York: Vantage Press, 1955. vii and 351 pages. Cloth. \$3.50.

His Name. By William Dyer. Chicago: Moody Press, 1955. 128 pages. Paper. 35 cents.

A Layman's Guide to Protestant Theology. By William Hordern. New York: The Macmillan Company, 1955. 222 pages. Cloth. \$3.50.

The Crime of Galileo. By Giorgio de Santillana. Chicago: The University of Chicago Press, 1955. xv and 339 pages. Cloth. \$5.75.

The New Being. By Paul Tillich. New York: Charles Scribner's Sons, 1955. 179 pages. Cloth. \$2.75.

Die abendländische Sendung der östlich-orthodoxen Kirche; Die russische Kirche und das abendländische Christentum im Zeitalter der Heiligen Allianz. By Ernst Benz. Mayence: Akademie der Wissenschaften und der Literatur, 1950. 294 pages. Paper. DM 16,00.

The Self and the Dramas of History. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1955. 246 pages. Cloth. \$3.75.

Two Sons. By William M. Elliott, Jr. Richmond: John Knox Press, 1955. 62 pages. Cloth. \$1.50.

The Westminster Pulpit: The Preaching of G. Campbell Morgan. Volume V. Westwood: Fleming H. Revell Company [1955]. 351 pages. Cloth. \$4.00.

Knowing the Old Testament. By James P. Berkeley. Philadelphia: The Judson Press, 1954. 171 pages. Cloth. \$2.50.

I Am a Christian. By Jesse R. Wilson. Seventh (Revised) printing. Philadelphia: Judson Press, 1954. 62 pages. Paper. Price not given.

This Is the Indian American. By Louisa Rossiter Shotwell. New York: Friendship Press, 1955. 33 pages. Paper. 50 cents.

Faith of Our Fathers: The Eastern Orthodox Religion. By Leonid Soroka, Dean Umw and Stan W. Carlson. Minneapolis: The Olympic Press. 1954. 160 pages. \$2.50.

Epicurus and His Philosophy. By Norman Wentworth De Witt. Minneapolis: University of Minnesota Press, 1954. 388 pages. Cloth. \$6.00.

The Strenuous Puritan: Hugh Peter 1598—1660. By Raymond Phineas Stearns. Urbana: University of Illinois, 1954. xi and 463 pages. Cloth. \$7.50.

Uncommon Prayers. Collected by Cecil Hunt, edited by John Wallace Suter. Greenwich: Seabury Press, 1955. vii and 182 pages. Cloth. \$3.00.

The Church, Politics and Society: Dialogues on Current Problems. By James A. Pike and John W. Pyle. New York: Morehouse-Gorham Company, 1955. 159 pages. Cloth. \$2.75.

Faith and Behavior: Christian Answers to Moral Problems. By Chad Walsh and Eric Montizambert. New York: Morehouse-Gorham Company, 1954. 188 pages. Cloth. \$2.75.

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Science and the Human Imagination: Aspects of the History and Logic of Physical Science. By Mary B. Hesse. New York: Philosophical Library, 1955. 171 pages. Cloth. \$3.75.

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Matthew Henry's Sermon Outlines: A Choice Collection of Thirty-Five Model Sermons. Selected and edited by Sheldon B. Quincer. Grand Rapids: William B. Eerdmann Publishing Company, 1955. 148 pages. Cloth. \$2.50.

The Family and Modern Marriage. By Wesley Topping. New York: Bouregey and Curl, 1954. x and 96 pages. Cloth. \$2.50.

Letters to Jack. By John W. Brush. Philadelphia: The Judson Press, 1949. 52 pages. Paper. Price not given. A summary of Baptist history and theology designed for young people planning to make a public confession of Christ as their Lord and to join a Baptist church, in a somewhat "looser style than a catechism or a systematic book of doctrine would have."

When We Pray. Compiled by Wilmina Rowland. New York: Friendship Press, 1955. 63 pages. Paper. 50 cents.

Paul. By Martin Dibelius, edited by Werner Georg Kümmel, translated by Frank Clarke. Philadelphia: The Westminster Press, 1953. vii and 172 pages. Cloth. \$2.50.

Ordnungen der Taufe. Edited by the Lutheran Liturgical Conference of Germany and the Liturgical Commission of the United Evangelical Lutheran Church of Germany. Berlin: Lutherisches Verlagshaus, 1952. 79 pages. Boards. DM 5,80.

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The Practice of Sacred Music. By Carl Halter. St. Louis: Concordia Publishing House, 1955. xiii and 96 pages. Cloth. \$2.50.

As I Saw It: Not CommUnism but CommOnism. By Thomas Elliott Huntley. New York: Comet Press Books, 1954. xiv and 146 pages. \$3.00.

The Nihilism of John Dewey. New York: Philosophical Library, 1955. xi and 238 pages. Cloth. \$3.75.

Political Thought. By Charles Leslie Wayper. New York: Philosophical Library, 1954. xii and 260 pages. Cloth. \$3.75.

When God Says "No": Faith's Starting Point. By Margaret Blair Johnstone. New York: Simon and Schuster, 1954. 311 pages. Cloth. \$3.50.

Baptism and Its Relation to Lutheran Evangelism. By Oscar A. Anderson. Minneapolis: Augsburg Publishing House, 1955. 33 pages. Paper. 60 cents; \$5.50 per dozen.

The Sedition Case. Lowell: Lutheran Research Society, 1953. 123 pages. Paper. \$1.25.

Studies in Zen. By Daisetz Teitaro Suzuki, edited by Christmas Humphreys. New York: Philosophical Library, 1955. 212 pages. Cloth. \$4.75. This volume, prepared by the President of the London Buddhist Society, is a carefully edited and indexed reprint of seven articles published by 86-year old Dr. Suzuki, professor of Buddhist philosophy in the Otani University, Kyoto, and the greatest living authority on Zen Buddhism, between 1906 and 1953: "The Zen Sect of Buddhism" (1906); "Zen Buddhism" (1938); "An Interpretation of Zen Experience" (1939); "Reason and Intuition in Buddhist Philosophy" (1949); "Zen: A Reply to Dr. Hung Shih" (1953); "Mondo" [literally, "question-answer," one of the most characteristic features of Zen teaching methodology] (1953); "The Role of Nature in Zen Buddhism" (1953). The book is of interest not only to the missionary but also to the domestic pastor, since Zen is one of the forms of Buddhism that has evoked the greatest amount of Western interest.

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